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THE
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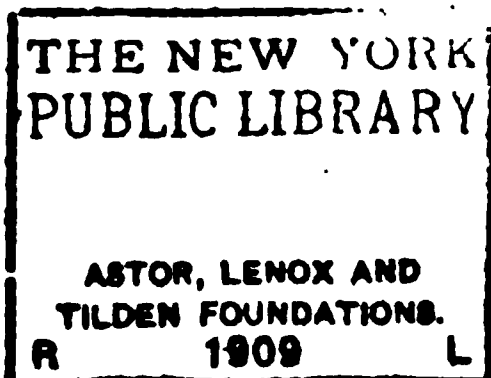
THE TRUTH SHALL MAKE YOU FREE.

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TABLE OF CONTENTS.

JANUARY NUMBER.

ARTICLE.	PAGE.
I. SOCRATES A PROPHECY OF THE CHRIST. By Prof. E. V. Gerhart, D.D.	5
II. THE PRE-SEMITIC BABYLONIANS. By Prof. F. A. Gast, D. D.. . . .	22
III. MELCHIZEDEK AND HIS SIGNIFICANCE IN THE HISTORY OF REDEMPTION. By Prof. T. Romeyn Beck, D. D.	47
IV. THE CHRISTIAN MINISTRY. By Rev. A. A. Pfandstiehl	56
V. HISTORY OF THE PUBLICATION EFFORTS OF THE GERMAN REFORMED CHURCH. By Rev. S. R. Fisher, D. D.	67
VI. DEATH AND THE RESURRECTION, IN THE LIGHT OF THE GOSPEL. By Rev. C. Z. Weiser, D. D.	94
VII. CHRISTMAS SEASON. By Rev. Moses Kieffer, D. D.	112
VIII. REDEMPTION IN CHRIST UNIVERSAL. By Rev. Samuel Z. Beam	124
IX. NOTICES OF NEW BOOKS.	138

APRIL NUMBER.

I. MR. GLADSTONE. By Prof. J. B. Kieffer, PH. D.	147
II. WHAT IS ORIGINAL SIN? By Rev. W. Rupp	173
III. THE QUATERNITARIAN CONTROVERSIES. By Rev. Maurice G. Hansen, A. M.	205
IV. THE GENERAL JUDGMENT. By Rev. C. Z. Weiser, D. D.	225
V. THE OBLIGATION TO MAKE DISCIPLES OF ALL THE NATIONS. By Prof. E. V. Gerhart, D. D.	244
VI. REFORMED SELF-CONSCIOUSNESS. By Rev. Franklin K. Levan, A. M.	264
VII. NOTICES OF NEW BOOKS	280

TABLE OF CONTENTS.

JULY NUMBER.

ARTICLE.		PAGE.
I.	THE AMERICAN CONGRESS OF CHURCHES. By Prof. Thos. G. Apple, D. D	291
II.	THE POEM OF THE FALL OF MAN. By Prof. Chas. A. Briggs, D. D	311
III.	THE VOCATION OF THE CHRISTIAN MINISTRY. By Prof. E. V. Gerhart, D. D	334
IV.	THE WILL. By Rev. C. R. Lane, PH. D	349
V.	CHRIST THE TRUTH. By Rev. D. B. Lady	376
VI.	THE CREDIBILITY OF THE GOSPEL FOUNDED ON "THE TESTIMONY OF JESUS." By Rev. S. Z. Beam	389
VII.	NOTICES OF NEW BOOKS	414

OCTOBER NUMBER.

I.	SOME REFLECTIONS ON KANT'S SYSTEM OF ETHICS. By Prof. Thos. G. Apple, D. D . . .	423
II.	THE DIVINE EXISTENCE. By Rev. C. R. Lane, PH. D.	440
III.	THE FUTURE UNIVERSITY. By A. S. Gerhard, A. M., M. D	457
IV.	THE PROGRESS OF MODERN UNBELIEF. By. Rev. C. Z. Weiser, D. D	472
V.	WHAT OF THE FUTURE? By Rev. I. E. Graeff. . .	492
VI.	NON-POLITICAL PROHIBITION. By Rev. Hiram King.	507
VII.	IS JESUS CHRIST THE SAVIOUR? By Rev A. A. Pfanstiehl.	525
VIII.	NOTICES OF NEW BOOKS	536

THE REFORMED QUARTERLY REVIEW

NO. 1.—JANUARY, 1885.

I.

SOCRATES A PROPHECY OF THE CHRIST.

BY PROFESSOR E. V. GERHART, D. D.

THE life and wisdom of Socrates may be studied from two points of view. The man who has taken rank in presence of the pagan and Christian world as an original thinker and a profound philosopher, if not as the wisest teacher of that extraordinary age, is directly related to Greece, to the life of his nation, and to the status of religion, philosophy and civilization in the bosom of which was developed his singular history. Wrought upon by the plastic forces of his times, and in turn acting upon all classes of society by his peculiar habits, his rich ideas and novel method of instruction, he gave an impulse to the earnest search after wisdom, which moved not only his own nation for centuries but took hold of the Christian church in its earliest periods, and has been stimulating and modifying the philosophic inquiries of every Christian nation. Such a character is worthy of patient study on his own account.

Socrates is also indirectly related to the central epoch of sacred and profane history. In this relation may be discovered the deepest significance of his life and teaching. The subject is broad

and rich; and I shall not attempt to present it in all its bearings. Instead I shall confine myself mainly to one phase of it: *Socrates is a prophecy of the Christ.* The life and wisdom of Socrates is a foreshadowing, an unconscious anticipation, of the life and wisdom of the Son of Man.

Considered under its positive aspect, all pre-christian history is prophetic of Jesus Christ. Not only one man, like Isaac or David, nor only one period, like the deliverance of the Israelites from Egyptian bondage and their wonderful journeyings through the desert to the promised land, typifies the Seed of the woman, but every epoch and all stages of the covenant-life of the elect nation. For the idea of the coming Seed is the vitalizing principle, that, like the hidden plastic forces of a germ, fashions the figure, and draws the features, each and all, of Abrahamic nationality, ever changing the form and outline, whilst by the operation of invisible law maintaining identity of life and scope.

The coming Seed, however, is also the profoundest vitalizing principle of mankind universally. All nations, though living and struggling, not on the higher spiritual plane of the Jehovah-fellowship of Abraham and his posterity, but on the lower spiritual plane of divine fellowship prevailing in the sphere of perverted human nature, are formed in the image of the pre-incarnate Logos. All have the unction of an internal Presence which sustains and directs spiritual instincts, casting the religious and ethical physiognomy of great men, great epochs, notable periods, into its own mold, somewhat as the race-type springing from the inscrutable depths of humanity turns the shape of the body and curves the lines of the face. Thus great men, great epochs among pagan peoples, become indefinite, yet real prefigurations of the Seed, the Man, who, unknown to themselves, is the Desire of all nations. The most profitable study of the Athenian philosopher is to read his genius backward toward his original presupposition, the Logos pre-incarnate, and forward toward his goal, his final complement, the Logos incarnate.

Two factors enter into the movements of history, the good and the evil, especially the moral good and the moral evil. Each is referable to the interaction of two congenial agencies. The moral good includes the presence and agency of God, also the better instincts and endeavors of man. Two agencies are likewise included in the moral evil. The primary force is the presence and instigation of the author of evil; the secondary, the selfishness and perverseness of apostate human nature. The two forces of evil occasion and produce what may properly be termed the negative side of history. Hence arise the struggles and conflicts, the failures and miseries of the ages. The two forces of the moral good, on the other hand, originate the positive elements of truth and right operative in the historical process. Both factors, the evil and the good, were active in all the great men of pre-christian times, whether Pagan or Jewish.

It would well reward both time and labor to study the phenomena of contrary ethical laws in profound thinkers and prominent religious teachers among pagan nations; for this field has only of late been entered, and has only begun to be surveyed with a christological compass.

But at present I shall have to confine myself mainly to the positive forces of history, the divine impulses in the hearts of the heathen and the consequent natural desires after truth, as illustrated in the person and wisdom of Socrates.

His private and social character had many of the faults of the pagan age in which he lived, and his opinions concerning truth and righteousness, God and man, are at once seen to be radically defective, when judged by the noon-day light of Jesus Christ. Nevertheless the light and wisdom of Socrates are extraordinary, and they reveal a remarkable anticipation of the perfect wisdom which was manifested in the fulness of time.

In speaking of the life and wisdom of Socrates as being a prophecy of the life and wisdom of Christ, I am using the word *prophecy*, not by way of accommodation, but in its legitimate sense; though of course I both imply and hold that, in degree

and in kind, there is a broad difference between this lofty pagan teacher and the prophets of the Old Testament. Of the advent of Him who was to be the Teacher of all teachers Socrates had no knowledge, and probably no presentiment. Those characteristics of his life and philosophy which were prophetic lay deeper than his consciousness. The points of singular resemblance between his career and the history of the coming Man, who was both his unknown Master and his unknown successor, were hidden from his eyes. Abraham saw the day of the Christ and rejoiced; but Socrates did not look with clear vision toward the far-off day of the Light. Nevertheless his wisdom was largely a prophetic wisdom, and his life was largely a prophetic life. Divine agency wrought in his soul, wrought in his intelligence and reasonings, in his religious instincts and moral heroism, to such a degree that his heroism and wisdom became really, though very imperfectly, an historical type of our Lord.

There are indeed other true types of the Son of Man all along the lines of pagan history, men who by the goodness of God were raised up to be, unconsciously to themselves, the heralds of the one Truth, greater than they. But of the noble men struggling for light amid the deep darkness of heathenism, Socrates stands in the front rank; perhaps it may correctly be said that he towers above them all.

Let us consider some features of his wisdom, and some events in his history.

1. Socrates freely set apart his time and labors to the service of truth and righteousness. Speaking before the judges of his divine vocation, he says of himself: "I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue come money and every other good of man, public as well as private. 'This is my teaching.'" Accordingly he believed it to be his *divine* mission to enlighten ignorance, to expose the emptiness of mere pretenders to wisdom, to reform public and private manners, to correct

current errors respecting God and human nature, respecting good and evil, respecting death and a future state of existence. For him virtue was the noblest good, and wickedness was the most dreadful evil. To do right, even though a man had to suffer in doing right, had worth in itself.

Contrasting the excellence of virtue with natural life, he says: "A man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong—acting the part of a good man or of a bad."

Before his judges Socrates shows the conscientiousness in prosecuting his divine mission which the Apostle Peter asserted in presence of the Sanhedrim. Anytus had said that if Socrates were not put to death he ought not to have been prosecuted, and that if he were permitted to escape now, their sons would all be utterly ruined by listening to his words. Socrates replied: "If you say to me, Socrates, this time we will not mind Anytus, and will let you off, but upon one condition, that you are not to inquire and speculate in this way any more, and that if you are caught doing this again, you shall die,—if this was the condition on which you let me go, I should reply: Men of Athens, I honor you, and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting any one whom I meet after my manner, and convincing him, saying: O my friend, why do you who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money, and honor and reputation, and so little about wisdom, truth and the greatest improvement of the soul?"

Compared to Abraham, who, from fear of being slain by Abimelech if he should acknowledge the whole truth respecting Sarah, his beautiful wife, announced her to be his sister, the noble Athenian evinces bolder and more inflexible natural virtue.

Compared to the conduct of Peter during the trial of Jesus,

when he denied his Master thrice, even with cursing, Socrates does not suffer. The pagan has a strength of moral character which the impulsive disciple does not reveal.

Compared to the same Apostle, after the outpouring of the Holy Ghost, Socrates declares similar steadfastness of purpose. Though denied the light of Christian revelation, and standing in the midst of pagan superstition, his fidelity to God anticipates almost the very words of Christian inspiration: "I shall obey God rather than you."

The close resemblance of the words of the Athenian to the words of the Apostle will appear from a comparison of the original. According to Plato's *Apology*, xvii., Socrates says to the Judges: *Πείσομαι δὲ μᾶλλον τῷ θεῷ ἢ ὑμῖν*. The language of the Apostle runs thus: *Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις*. The words of Peter are stronger; he expresses more definitely his obligation to obey God as the final authority above him; nevertheless such a sentiment uttered in Athens and in those times, and such unconscious sympathy with the divine spirit of a Christian Apostle, are to say the least wonderful.

Socrates maintained that to do wrong, even though riches might be acquired by wrong-doing, was itself the great evil, and most dishonorable. Seeking always to do the right irrespectively of consequences, and going about from place to place endeavoring to teach all who came to him the way of truth, it was his steady aim through his entire career onward to old age, to be an example of righteousness and piety and promote the common weal of Athens, by leading its citizens to forsake their follies, dismiss their errors, search after truth, and live virtuous lives.

Of course the terms virtue, wisdom, truth and righteousness, also the opposite terms, vice, folly, error and wickedness, had not in them, and could not have, a Christian meaning. For him goodness, truth, wisdom, were much lower ideas than the holy and lofty principles expressed by these words in the New Testament. And the opposites, evil, falsehood, and folly, on the

tongue of Socrates assert an issue far less direct and thorough than when uttered by the lips of prophets and apostles. Nevertheless these ideas, as held by Socrates and taught in Scripture, are closely affiliated. Socratic wisdom and Scripture wisdom, the Socratic idea of the good, and the Scripture idea of the good, though widely different, express successive periods in the history of the same spiritual realm; so that, in each instance, the Socratic idea is analogous to the teaching of the Written Word, and typical of the full-grown reality addressing us in Christ.

The brief statement which in general terms I have given of the vocation and work of Socrates at once suggests to us the vocation and work of our Lord. Though essentially the mission of Christ was different and higher, yet so close is the typical relationship between the two teachers, that the general terms in which I have briefly described what Socrates believed to be his calling, would not be an unworthy representation of the mission of Christ as set forth by Himself. But the Socratic type will become clearer if I introduce particulars.

2. It was characteristic of Socrates that he believed himself to be under constant divine tuition and direction. His doctrines and his conduct were guided by the voice of a god, or by an oracle, as he called it, speaking to him from within. In his apology before the judges who condemned him, he is reported by Plato to have spoken of himself thus: "You have often heard me speak of an oracle or sign which comes to me, and is the divinity which Meletus ridicules in the indictment. This sign I have had ever since I was a child. The sign is a voice which comes to me and always forbids me to do something which I am going to do, but never commands me to do anything, and this is what stands in the way of my being a politician. And rightly, as I think. For I am certain, O men of Athens, that if I had engaged in politics, I should have perished long ago, and done no good either to you or to myself."

Other eminent pagan teachers of religion and philosophy have also laid claim to divine impulses and divine guidance. But Socrates, as regards the claim to this supernatural gift, is pre-emi-

ment. Nor am I either by sound reason or by Christian principle obliged to deny his extraordinary assertion. A Christian need not regard it either as a superstition, or a delusion, or a freak of fancy. His claim is indeed no more than an unprejudiced insight into the teaching of the New Testament, should lead us to pre-suppose respecting all highly gifted and upright men in pagan history.

If we concede the truth of the belief of Socrates, that he taught and lived subject to the prohibitive control of a divine monitor speaking in his own soul, we have in this fact the best rational explanation of his moral heroism, his unique wisdom, the striking contradiction between his manner of life and the reigning society in that age, and his singular typical attitude toward Christ and the Christian religion. We have, moreover, an explanation of the historical fact, that Socrates, as reproduced by Plato, has for twenty-two centuries been honored by the ablest thinkers as the foremost teacher of human and divine wisdom. Like Plato and Xenophon, the civilized world has, by a common impulse, been sitting at his feet and reverencing his name. Only one teacher of wisdom is greatly his superior; that is the Man whom Socrates typifies. This very claim of the Athenian philosopher, that a divine oracle was his constant companion, supports and foreshadows the greater truth, that the Son of God lived in the Son of Man; and that the incomparable wisdom of Christ is to be accounted for in no other way than on the basis of his own word, that the Father was in Him and He was in the Father.

3. To the belief of Socrates that he was the organ of a divinity must be ascribed some other rare characteristics of his history. Socrates was poor, poor throughout his entire life. His poverty was the consequence of his self-sacrificing devotion to his divine mission. He taught gratuitously. He had wealthy disciples, and honorable friends; but he accepted from them no money. He taught day and night, early and late, in the social circle, in the market place, and in the camp. As opportunity occurred, he taught all who came to him, old and young,

rich and poor. Yet, though noted philosophers who had lived before him, or who were contemporaneous with him, charged their disciples for tuition, sometimes at an exorbitant rate, Socrates, who by common consent of all stood without a peer in Athens, would take no compensation, but lived in poverty, eking out a livelihood for himself and family by his own labor. He taught wisdom from the love of wisdom. He sought to improve manners, to abate follies, to teach others to lead a righteous life, because such labors were in themselves good, honorable, ennobling, and in order thereby to promote the well-being of others.

As regards this unselfishness, this devotion to the good of others whilst he was himself fixedly unwilling to share their wealth or civil honors, Socrates stood out in bold contrast to men of all ranks. To some his conduct was so unaccountable that he seemed to be beside himself. Need I portray the parallel? Socrates, by his principles and his life, rebuked the folly of avarice and the greed for gain of his times, somewhat as Christ, who became poor in order that through His poverty many might be made rich, rebuked and condemned the covetousness and hypocrisy of the Pharisees. In paganism Socrates is the type of the unworldliness, the voluntary poverty and self-sacrifice which above all other men distinguished Jesus. High moral worth, extraordinary gifts of genius, and commanding influence for good have no connection with riches, or earthly possessions, or political distinction,—a truth taught not only by Christianity, but by the most distinguished pagan wisdom.

The greed for gold is to the Christian a degradation; a hindrance to true wisdom and abiding pre-eminence. The comparison of the life of Jesus with the life of Socrates shows that the doctrine of the antipathy of worldliness to true greatness, as inculcated by our Lord, is warranted both by the voice of God speaking through the wisest pagan, and by man's rational nature.

4. The intuitive wisdom of Socrates was not bounded by the horizon of man's earthly estate. His keen eye pierced the veil of death. His vision of the future world was indeed dim; but

to him the realm beyond was not midnight darkness. Some of his conceptions were grotesque ; judged by the light of Christianity they appear ludicrous. But if we seriously weigh the fact that respecting the world to come, he had no revelation but the feeble light of nature and the superhuman light shining in his own soul, his confidence and his positive anticipations are remarkable. Says Socrates to his judges : " If, when God orders me to fulfill the philosopher's mission of searching into myself and other men, I were to desert my post through fear of death, or any other fear ; that would indeed be strange. This fear of death is indeed the pretence of wisdom, and not real wisdom, being the appearance of knowing the unknown ; since no one knows whether death, which they in their fear apprehend to be the greatest evil, may not be the greatest good. Is there not here conceit of knowledge, which is a disgraceful sort of ignorance ? And this is the point in which, as I think, I am superior to men in general, and in which I might perhaps fancy myself wiser than other men."

After his condemnation, he consoles his friends with the belief that death is something good. He argues in support of this hope from the intimations of the divine voice. He says : " Hitherto the familiar oracle within me has constantly been opposing me if I was going to make an error about anything. Now there has come upon me that which is generally believed to be the worst evil. But the oracle made no sign of opposition when I was going up into this court, or while I was speaking, at anything I was going to say ; and yet I have often been stopped in the middle of a speech, but now in nothing I either said or did touching this matter has the oracle opposed me. This I regard as a proof that what has happened to me is a good, and that those of us who think that death is an evil are in error. The customary sign would surely have opposed me had I been going to evil and not to good. The difficulty, my friends, is not in avoiding death, but in avoiding unrighteousness."

Then he proceeds to reason from his conception of the nature

of death, which he supposes may be either a state of "utter unconsciousness," or the entrance into another world, where he shall be judged by just judges, and enjoy fellowship with the noblest men among the dead. "What would not a man give if he might converse with Orpheus and Musæus and Hesiod and Homer? I shall have a wonderful interest in a place where I can converse with Palamedes, and Ajax, the son of Telamon, and other heroes of old, who have suffered death through an unjust judgment. Above all, I shall be able to continue my search into true and false knowledge; as in this world, so in that, I shall find out who is wise, and who pretends to be wise. What would not a man give to be able to examine the leader of the great Trojan expedition; or Odysseus or Sisyphus, or numberless others, men and women, too! What infinite delight would there be in conversing with them and asking them questions! For in that world they do not put a man to death for this; certainly not." Socrates, according to these representations by Plato anticipated "infinite delight" for himself in the next world.

This anticipation however was, as he taught, limited to good men. For we hear these remarkable words falling from his lips: "No evil can happen to a good man either in life or after death." *ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τέλευτήσαντι*, *Apol. xlii.* Hence he expresses his opinion of death in words which four centuries later were used by the Apostle Paul: "I say that to die is gain."

"Let us reflect in another way, and we shall see that there is great reason to hope that death is good, for one of two things: either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by the sight of dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how

many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king will not find many such days or nights, when compared with the others. Now if death is like this, I say that to die is gain; (the original being: *εἰ οὖν τοιοῦτον ὁ θάνατός ἐστι, κέρδος ἔγωγε λέγω*;) for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead are, what good, O my friends and judges, can be greater than this?" *

The meaning of this language and the substance of his anticipations are totally different from the substance of the belief of the Apostle, yet the resemblance of words and of expectations is surprising. The uplifting hope of this pagan seeker after wisdom indicates a penetrating vision into the unseen hereafter, a vision and a longing which reveals both the capacity, and the need of man for that revelation concerning death and the world to come which we have in the life and the resurrection of Jesus Christ. From such resemblance, especially from the hope of meeting and conversing with Orpheus, Hesiod, Homer and other poets and heroes, it may be plainly seen that the revelation of Christ concerning immortality is not foreign to the instincts of man as man, but in affinity with the profoundest human philosophy. Reason in the person of Socrates foreshadows concerning the hereafter, the truth which in the person of Jesus shines like the noonday sun. As Jesus is the substance of Old Testament shadows, so He also fulfills the vague anticipations of pagan genius; thus proving Himself to be both the hope of the Jews, and the Desire of all nations.

5. The typical position of Socrates may likewise be seen in the peculiar character of his death. For him truth and wisdom were the highest good, a good more precious than life. He would not desist from his method of acquiring wisdom and of training others to become wise, even at the risk of life. It was not an evil, as he believed, to suffer in the service of right-

Comp. Phil. 1: 21. *Καὶ τὸ ἀποθάνειν, κέρδος.*

eousness. Whatever opinion might be entertained of death, to die was certainly a less evil than unrighteousness and unfaithfulness. For him there was no alternative but to obey the divine oracle. In presence of his enemies and accusers he expresses his unshaken firmness, as has just been shown, in the words used by the Apostle Peter when he stood before the Sanhedrim, which commanded him not to teach in the name of Jesus, saying, that he must "obey God rather than men."

Socrates was innocent of crime. His enemies did not convict him of any violation of the laws. True, the indictment, drawn up by Meletus, charged Socrates with teaching atheism, and with corrupting the manners of the youth, but both charges were refuted, refuted even by the contradictory admissions in which Meletus himself was involved. Evidently the chief cause of his prosecution and condemnation was the hatred and envy of his enemies; and the secret of this hostility was the fact that Socrates persisted, defiant of all that was by the Athenians said or done to the contrary, in his method of searching after true wisdom, and exposing the ignorance, the follies and errors of mere pretenders to wisdom. Careless of wealth, of family interests, military offices, and of fame, he had gone about seeking to do all men the greatest good, by persuading them that virtue and wisdom came before private interests. Now, standing in open court, he would not dishonor himself, nor contradict the work of his life, either by preferring banishment or by using any arts to avert the sentence of death.

He would be faithful to the voice of God. Such the ground he took, such the sentiments he expressed. The death of Socrates was a witness both to his fidelity and to the superior excellence of truth and righteousness. The history of Greece or Rome has no martyr to wisdom nobler than he.

We honor Christ not by the depreciation, but by a just appreciation of manhood. It has been said that Socrates died like a philosopher, but Jesus like a God. Instead of emphasizing the contrast, or the antithesis, would it not be more honorable both to Christianity and to humanity to perceive in the

sentence and the execution of these two extraordinary men likeness and sympathy? Socrates and Jesus, each died like a *true man*, each according to the profoundest divine impulses of the noblest manhood. The martyrdom of this great Athenian brings to light the slumbering moral strength of human nature. We see an affinity with God, a sympathy with truth and right, and a fidelity to the divine will, which in the lives of the vast majority of the heathen is either latent, or caricatured by folly and wickedness. Socrates demonstrates that in fallen man there is a spiritual capacity for regeneration, a basis for that new manhood challenging our reverence and faith in the unique dignity of Jesus.

The difference between the death of Jesus and the death of Socrates, both as to circumstances, manner and particularly as to intrinsic worth is indeed great, we may even call it infinite; yet, if we ignore the fact that Socrates in the history of Greece, like chosen men in Old Testament history, prefigures the one true sacrifice, we shall fail to grasp the crucifixion of our Lord in all its relations to the positive capabilities of our race.

6. Let us pass to the consideration of another aspect of his typical history. Socrates wrote no books. We do not even know that he penned a single line. It was his mission to teach by word of mouth. Never idle, but ever going from place to place, the living voice was the only organ through which he addressed men; and when, in old age, that voice was silenced by the fatal hemlock, there were remaining on parchment no words of his own to represent him. Had this been the whole of his history, the philosophy he taught might have disappeared with the departure of his life. So by word of mouth, not otherwise, Jesus taught; and Jesus died leaving not a single written word to witness to His Gospel.

Socrates is known to the world through the literature of two eminent disciples, Xenophon and Plato, especially the latter. The *Memorabilia* of Xenophon have preserved many interesting facts of his life and many characteristic features of his ethical philosophy. But the world is indebted chiefly to the genius of

Plato, whose numerous works are in the main, professedly, the dialogues of Socrates, or rather Plato's representations of the Socratic dialogues, and Plato's deductions from them. In like manner we have the history of Jesus and His teachings in books written by His disciples and apostles.

The books were written through the inspiring influence exerted by the surviving genius of each teacher after his departure. So far as I recollect, Socrates did not command any disciple to put on paper for future generations the words he had spoken. So neither in trustworthy tradition nor in the New Testament do we find a command of our Lord that His Apostles should commit His words to writing. Yet the memory and posthumous influence of Socrates have preserved to the world his history and philosophy by prompting the works of Plato and Xenophon. So the promised gift of the Holy Ghost qualified and moved the Evangelists and Apostles to write the inimitable books of the New Testament. The natural course of Socratic history foreshadows in this particular the natural order of things seen in the history of Christ; and this natural order becomes the sympathetic medium of divine action in the origin and foundation of the Christian Church.

The living voice of the living man exercises a more potent transforming power on the hearts and conduct of men than written or printed books. The true instincts of Socrates confined him to the mighty resources of human speech. So the command of Christ given to His disciples was by His instincts and wisdom limited to human speech in spoken words. The living voice of the living preacher, not written nor printed letters, has by Him been consecrated to the exalted work of proclaiming the Gospel. The press can never equal, much less supersede, the pulpit in moral and spiritual power; for the pulpit is not only instituted by Christ's wisdom, but it is likewise rooted in the physical and social organism of our race; but the press is an arbitrary invention, and its method is artificial.

There are other points of contact and sympathy between the great athenian teacher and Jesus of Nazareth; but the limits

of an article do not permit me to attempt a complete representation. I shall therefore dwell only on one additional feature.

7. The life and work of Socrates may, under its negative aspect, be compared with the mission of Old Testament prophets in relation to the fullness of truth realized and manifested by our Lord.

The Old Testament economy was the positive, and the only effectual, preparation for the advent of the Messiah. Yet rich in positive spiritual truth as was this pre-christian dispensation of grace, it anticipated richer and more glorious truth to come, when the new age should be born. The old was a figure of the perfect redemption; the new economy was the reality. The one was shadow the other substance. The law was given by Moses, but grace and truth came by Jesus Christ. As it was designed to do, the relative deficiencies of the Old Testament economy begat, in the hearts of the chosen people, a deep sense of moral and spiritual need; and the most prominent feature in the history of this people came to be the hope of the promised Deliverer.

There was a like ignorance and deficiency in the wisdom of Socrates, of which no one was more fully convinced than himself. He was indeed no agnostic; that is, he did not limit the realm of knowledge to the external phenomena of nature, nor deny the intrinsic capacities of the soul to search after and discover transcendent and divine truth. Yet he not only emphasized the fact of general ignorance and exposed the pretended wisdom of philosophers, but he also openly confessed his own ignorance, and announced himself a constant inquirer after true wisdom. Speaking in his ironical and sarcastic vein, he describes the difference between himself and other men to be this. They imagine that they know something, but in reality know nothing. He on the contrary does not imagine that he knows something; but whilst like them he knows nothing, he also knows that he knows nothing. Hence the earnest desires for more light which intone his noblest words.

I must however proceed a step further. Judged by the light and the life of Christ, the best ideas of Socrates need to be

complemented ; even his ethical axioms were radically at fault. With him the highest good was resolved into human happiness ; and virtue was the best means of attaining this end,—principles which subsequently were developed into the demoralizing philosophy of Epicurus. The different systems of Greek wisdom the seeds of which were sown by Socrates, failed to meet the moral, social and political wants of Greece and Rome. As a consequence the feeling of melancholy grew upon the pagan world, and a cry of despair ascended to heaven.

This cry of despair, this longing after satisfying wisdom, this agony of intense desire for deliverance from the evils of pagan civilization, God heard and answered when He manifested His love to the world in the gift of His Son.

All history, pagan as well as jewish, may be clearly seen, when rightly studied, to be prophetic of the Christ of God ; and all the best teachers of philosophy and religion among pagan nations, however repulsive their errors, are prophets. But among them all no one is more conspicuous than the martyr philosopher of Athens. Amid the twilight of heathenism he unconsciously points forward to the coming star beheld by the wise men from the east. The life, labors and death of Socrates on the plane of unregenerate humanity, were significant prefigurations of One greater than he. That greater Man is the satisfying complement of the life and wisdom of the noble Athenian.

It has been said that Christ was not a philosopher, but the founder of the Christian religion. From this sentiment I cannot but in part dissent. Instead, I am constrained to say, that Jesus Christ was both. The founder of the true religion, He is no less also the final philosopher.

II.

THE PRE-SEMITIC BABYLONIANS.

PROF. F. A. GAST, D.D.

WE marvel, as well we may, at the progress of physical science in the present age. Yet it can hardly be questioned that the discoveries in the field of history, geography and archæology are even more marvelous. Certainly, historical has not lagged behind scientific research. Cities, whose very sites had been forgotten for many centuries, have been disentombed; palaces and temples have been exhumed from the dust beneath which they were buried for milleniums; the long-lost records of the past have been recovered and deciphered, though written in a language unspoken for ages, and in a character the key to which seemed hopelessly to have perished. So that to-day the empires of old, especially Egypt, Assyria and Babylonia, stand before us in the clear light of history, as read from the inscriptions recorded on monuments or clay tablets by the chief actors themselves.

Our age is characterized by the historical, as well as by the scientific spirit. "In truth our modern culture might be represented like Janus,—with one face looking into the past and with the other towards the future." And looking into the past, it scrutinizes everything that meets its gaze, requiring it to give a clear and consistent account of itself. It suffers no mere tradition to pass unchallenged. It allows no historic reality to that which cannot stand the test of a rigid examination according to the laws of historical evidence. It relegates into the realm of poetry, myth and legend much of what has hitherto passed as indubitable history. And however painful it may be to see ruthlessly swept away the pleasant stories our fathers before us, or even ourselves in early youth, never

dreamed of questioning, there is this compensation, that what is left may be relied upon as resting on a solid basis of fact. For the historical spirit would be false to itself if it were merely negative and skeptical, and did not at the same time seek to establish the truth underlying every tradition and professedly historical statement.

Indeed, modern historical research has opened up many new fields which are as yet only partially explored. It has disclosed nations and empires of which the last generation was in absolute ignorance. Until a few years ago the Hittites, for example, were known to us only from a few scattered and almost incidental notices in the Old Testament. Who would have supposed from Abraham's peaceful relations to them, that they were a warlike and powerful nation, which had established a mighty empire, with its centre between the Orontes and the Euphrates, but with outposts extending as far west as the Ægean Sea,—an empire which was a match for the grand Egyptian monarchs of the nineteenth dynasty, and a formidable enemy of Assyria, until Sargon inflicted the death-blow on the Hittite power, when, in 717 B.C. he captured Carchemish and placed there an Assyrian satrap? But this we have lately learned from the monuments of Egypt and Assyria.

There is another interesting people with which we have become acquainted through the decipherment of the cuneiform inscriptions, and to which we propose to call attention in the present article. It is the pre-Semitic Babylonians. The high culture that once existed in the valley of the Euphrates and Tigris, and to which the monuments of Nineveh and Babylon still bear silent witness, is universally known. But only the last few decades have revealed the fact that this culture did not originate with the Semites,—for they simply inherited and perfected it,—but with another and earlier race, commonly called Accadians, sometimes Sumerians, or Sumero-Accadians, who occupied the plains of Babylonia long before the first Semitic nomad hordes had migrated from the mountains of the East. The knowledge of this fact is one of the least expected but

most unquestionable results of Assyrian research. The people thus brought to light, is invested with extreme interest. They were the builders of the most ancient cities of Babylonia, the founders of its culture, and the inventors of its system of writing. They have left their impress far and wide. The Semitic Babylonians and Assyrians were their intellectual heirs, and their influence is distinctly traceable in the language and culture of the Hebrews, the Phœnicians and the Arabians in the earliest time, and through them it was felt, to an extent little suspected, by the Greeks, from whom it has been transmitted even to ourselves.* Of such a people we naturally desire to know all that can be known.

The broad belt of desert which extends across the entire Eastern Hemisphere from the Atlantic Ocean to the Yellow Sea is intersected by a rich and fruitful tract of land, first in the valley of the Nile, and again in the valley of the Tigris and Euphrates. These two great oases resemble each other in various features. Both are the gift of rivers; both are subject to annual inundations; both are characterized by extreme fertility; both had to be brought under cultivation by a system of dams basins and canals; both are fitted by their simple structure and the absence of internal limitations, for the development of great kingdoms; and both became, in fact, the seats of a very ancient and wonderful civilization.

It is with the eastern of these oases that we are now concerned. The Euphrates and the Tigris, by whose waters it is formed and surrounded, rise at no great distance from each other on different sides of Mt. Niphates in Armenia—the Euphrates to the north, the Tigris to the south—and after running at first in nearly opposite directions, enter the plain—the Euphrates to the west, the Tigris to the east. Flowing southward, they approach each other in the thirty-fourth degree of latitude, somewhat more than four hundred miles from their mouths; and after running parallel for awhile—the Euphrates with a quiet stream, the Tigris with a rapid current, in a bed often enclosed by

* Hommel, *Die Semitischen Voelker und Sprachen*, Band I. pp. 71, 72.

rocks—they unite in the present Shat-el-Arab, and empty their waters in the Persian Gulf. This entire territory, taking its name from the rivers to which it owes its existence, was called by the Jews Aram-Naharaim, or “Syria of the two rivers,” and by the Greeks and Romans, Mesopotamia, or “the country between the rivers.”

By its geological formation and the character of its soil, it is divided into two distinct parts, Upper and Lower Mesopotamia, the boundary being near Hit, on the Euphrates, and a little below Samarah, on the Tigris, just where the somewhat waving and slightly elevated plain of secondary formation terminates, and the dead flat and low level of the mere alluvium begins. The southern part, which alone will engage our attention, and which extends from near the point where the rivers approximate most closely to their mouth in the Persian Gulf, and from Elam on the east to Arabia on the west, was the “land of the Chaldæans” (Jer. xxiv. 5; xxv. 12; Ezek. xii. 13). In the Old Testament it is generally called Shinar (Gen. x. 10; xi. 2; xiv. 1), while by the Greeks and Romans it was named Babylonia.

The extent of ancient Babylonia is not easily determined. It is estimated by Rawlinson at about thirty thousand square miles.* A considerable part of this territory, however, has been gained from the sea during the historic period. Even as late as the time of Alexander the Euphrates and Tigris, instead of uniting, as at present, in the Shat-el-Arab, poured their waters through separate mouths. Pliny expressly testifies that in ancient times the Euphrates emptied directly into the Persian Gulf, and this fact has been confirmed by the cuneiform inscriptions. The extraordinarily rapid increase of the delta of the Shat-el-Arab is undeniable and easily understood. Says Loftus: “Since the commencement of our era there has been an increasement at the rate of a mile in about seventy years, which far exceeds the growth of any existing delta. This rapid increase is accounted for by the deposit of the river-mud in

* Rawlinson's *Ancient Monarchies*, Vol. I. p. 4.

the confined basin of the gulf, where, instead of being washed away by the currents, as in an open ocean, it is driven back by the returning tide, and formed into a gently shelving bank, perceptible at a considerable distance from the *embouchure* of the rivers.”* It is not improbable that the growth in ancient times was even more rapid than now. Those most competent to form an opinion say that the average progress during the historic period has been as much as a mile in every thirty years. There can be no doubt that, in the earliest historic period, the Persian Gulf reached far inland, not less, perhaps, than one hundred and thirty miles further than at present; so that, deducting from the present area of the alluvium west of the Tigris and the Shat-el-Arab a tract of land one hundred and thirty miles long and some sixty or seventy broad, we may safely say that ancient Babylonia, when the first monarchy was established, contained no more than about twenty-three thousand square miles.† “This, it is true, exceeds the area of all ancient Greece, including Thessaly, Acarnania, and the islands; it nearly equals that of the low countries, to which Chaldæa (or Babylonia) presents some analogy; it is almost exactly that of the modern kingdom of Denmark; but it is less than Scotland, or Ireland, or Portugal, or Bavaria; it is more than doubled by England, more than quadrupled by Prussia, and more than octupled by Spain, France, and European Turkey.”‡ The importance of Babylonia, therefore, is not due to its size, but rather to certain advantages of soil, climate and position, in consequence of which it became the theatre of the earliest known civilization.

The founders of this civilization were the Sumero-Accadians. Until within the last quarter of a century it was generally

* Loftus, *Chaldæa and Susiana*, p. 282.

† Rawlinson's *Ancient Monarchies*, Vol. I. pp. 4, 5; Delitzsch, *Wo lag das Paradies?* pp. 39–41, 173–177; Hommel, *Die Semitischen Voelker und Sprachen*, Erster Band, pp. 19, 20.

Both Delitzsch and Hommel give a map of Babylonia as it was at the time of the Assyrian and Babylonian world-empires.

‡ Rawlinson's *Ancient Monarchies*, Vol. I. p. 5.

supposed that they were Semites. The language of the cuneiform inscriptions, as far as they had been deciphered, was seen to be Semitic; for the Assyrian, from which the Babylonian only differs dialectically, is very closely allied to the Hebrew. But it is now proved from the monuments that, from the time of the first monarchy to the age of Nebuchadnezzar, the language of Babylonia underwent a complete change. The earliest inscriptions, it is well known, were written in a non-Semitic, agglutinative language; and however early the Semites may have settled in the lower plain of the Euphrates and Tigris, they had been preceded by another and very different people, who had built many and great cities, and laid the foundations of a broad culture.

Others, then, seeing that it is no longer possible to maintain the Semitic character of the primitive inhabitants of Babylonia, affirm that they were of the Cushite or Ethiopian stock. This is the view advocated by Rawlinson in his "*Ancient Monarchies*," and more lately, with much learning, by Lepsius in the introduction to his "*Nubische Grammatik*," which appeared in 1880. It appeals to various classical and other traditions, and to the statement of the sacred historian that "the sons of Ham were Cush, and Mizraim, and Phut, and Canaan . . . and Cush begat Nimrod . . . and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."* "Here," says Rawlinson, "a primitive Babylonian kingdom is assigned to a people distinctly said to have been Cushite by blood, and to have stood in close connection with Mizraim, or the people of Egypt; Phut, or those of Central Africa; and Canaan, or those of Palestine. It is the simplest and the best interpretation of this passage to understand it as asserting that the four races—the Egyptians, Ethiopians, Libyans and Canaanites—were ethnically connected, being all descended from Ham; and further, that the primitive people of Babylon were a subdivision of one of these races, namely, of the Cushites or Ethiopians, connected

* Gen. x. 6-10.

in some degree with the Canaanites, Egyptians and Libyans, but still more closely with the people which dwelt anciently upon the Upper Nile.”*

Any theory, however, which supposes a colonization of Babylonia by African Cushites from Nubia has little historical probability in its favor. The traditions on which it partly rests have almost no value, since they come from the classical writers of the Persian age. No traces of Cushites can be found on the earliest historical monuments. The name Cush (כּוּשׁ) is first read on bricks of Esarhaddon, and after that frequently in the inscriptions of Ashur-bani-pal.† At all events, Cush, the father of Nimrod (Gen. x. 8-10) cannot, for manifold reasons drawn from the Old Testament as well as from the cuneiform records, be identified with the Ethiopians of Africa.

There is stronger ground for maintaining, with Delitzsch, in his extremely rich and valuable work on the situation of Paradise, that the Cushites of the genealogical table, while not of African origin, are yet related by blood to the Ethiopians,‡ though in his latest book,§ he seems to have given up this view in favor of the opinion first expressed by Schrader,|| that Nimrod, the mighty hunter, the founder of Erech, Accad, Babel, and Calneh, in the land of Shinar, was not an Ethiopian or Cushite, but a Kossæan or Kassite, of the people called Kashshi in the cuneiform texts, who lived in the mountains between Media and Babylonia; and that he is made a son of the Ethiopian Cush, the brother of Mizraim (Egypt) only by confounding this Asiatic *Kash*, the land of the Kashites or Kossæans with the better known African Cush. This conjecture of Schrader’s has been adopted also by Hommel,¶ and by Haupt, who remarks that it seems to him “beyond doubt,

* Rawlinson, *Ancient Monarchies*, p. 51.

† Schrader, *Die Keilinschriften und das Alte Testament*, 2nd ed. p. 86.

‡ Delitzsch, *Wo lag das Paradies?* pp. 51-55 and 127-129.

§ Delitzsch, *Die Sprache der Kossæer*, 1884, p. 60, note 1.

|| Schrader, *Die Keilinschriften und das Alte Testament*, pp. 87-88.

¶ Hommel, *Die Semitischen Voelker und Sprachen*, pp. 349-350.

especially as in all likelihood there was written originally, not כחש, but כש." *

However that may be, it is highly probable, from philological considerations, that there existed a close ethnological relation between the Sumero-Accadians, the pre-Semitic inhabitants of Babylonia, and the Elamite *Kashshi*, the *κασσαῖοι* of the classical authors. Delitzsch, it is true, denies this relation; but, as Haupt remarks, we scarcely know as yet forty Kossæan words; and about ten times as many Sumero-Accadian, whose reading and meaning are fully settled. The fact that twelve familiar objects, like "star," "God," "sun," "man" are expressed by altogether different words in these two languages, is not enough to forever set aside their intimate relationship, since these same objects are expressed by different words also in the Ethiopic and the Arabic, whose close philological connection no one doubts. Besides, even out of the very small number of Kossæan words thus far known, Haupt points out several which can safely be regarded as dialectical modifications of corresponding Sumero-Accadian roots.†

All the indications seem to point to Elam, by which name the Semites designated the highlands of Susiana, as the home whence the Sumero-Accadians came into the fertile plain of Babylonia. Between the two countries there existed already in the early period close historical relations; and the languages and dialects of both were agglutinative, having in their phonology and grammatical machinery many affinities with the Ural-Altaic family of speech.

Sayce is of the opinion that even the civilization of Babylonia originated in Anzan or Southern Susiana and the coasts of the Persian Gulf, out of which, according to the legend, the semi-human Oannes arose at dawn with the revelation of culture and knowledge. He tells us that "the pictorial hiero-

* Andover Review. *The Language of Nimrod, the Kashite*, July, 1884.

† Haupt's article *The Language of Nimrod, the Kashite*, in the Andover Review for July, 1884.

glyphics which afterwards became the cuneiform characters were first invented in Elam, as is shown by such facts as the want of a simple character to denote the palm, or the use of a picture of a mountain to signify a country ;” though in Babylonia the civilization which had been brought from the mountains of the East underwent a rapid development. *

Here the question naturally arises, When did the Sumero-Accadians first settle in the valley of the Euphrates and Tigris ? Unfortunately, our knowledge of early Babylonian history and chronology is as yet very meagre and uncertain, and has to be gathered chiefly from brick-legends of the early kings or stray notices in later inscriptions. One thing, however, is certain : when the Semites first came into the Babylonian plain, the foundations of material and intellectual civilization had already been laid, and that centuries before their arrival. They themselves were mere desert-nomads, dwelling in tents and destitute of the first elements of culture. But these they soon acquired from their neighbors, and with the trading instinct of their race, quickly made themselves indispensable to the agricultural Accadians.

Taking up their abode first in Ur and other towns on the western bank of the Euphrates, they soon spread over the whole of lower Babylonia.† The precise time of their immigration it is impossible to determine. Inscriptions of Dungi, written in Semitic, and brought, doubtless, from northern Babylonia, have been found in Nineveh ; and these are the earliest testimony to the presence of Semites in that region. ‡ But Dungi was one of the earliest kings of Ur, and in his time already numerous and immense cities had been built, splendid temples had been erected and the sciences and the arts had made considerable progress. His father, Ur Bagas, founded the great temple of the Moon-God at Ur, and adorned Erech, Nipur, Larsa and other cities with temples of vast size dedi-

* Sayce, *The Ancient Empires of the East*, 1884, p. 94.

† Sayce, *The Ancient Empires of the East*, p. 109.

‡ Hommel, *Die Semitischen Voelker und Sprachen*, p. 353.

cated to the sun, to Istar and to Bel. He was one of the great Babylonian builders, "and the enormous brick structures he has left behind, cemented with bitumen in the place of lime, show that architectural knowledge was already advanced. Buttresses, drains and external ornamentation are all freely employed. The cuneiform system of writing had attained its full development; libraries, stocked with clay books, existed in the towns, signet stones were carved with artistic skill, and the country was intersected by canals and roads. The amount of human labor at the disposal of the monarch may be judged from the fact that the Bowariyeh mound at Warka, which covers the ruins of the temple of the Sun-God, is 200 feet square and 100 feet high, so that about 30,000,000 of bricks must have been used in the building of it. The calendar was already fixed and regulated, and the towers attached to the temples were used as observatories." *

All this, at the time the Semites first come to view, implies centuries of development going before. Yet it was not till several hundred years later that the Semites by gradual conquest gained the supremacy over all Babylonia. The most brilliant of the early Semitic kings of Babylon was Sargon, whose capital was Agadê the Accad of the genealogical table (Gen. x. 10). He was not only a great legislator and noble patron of learning and literature, but he was also a mighty conqueror, who made several campaigns against Syria and Palestine, in the course of which he crossed into Cyprus, and toward the close of his life even penetrated as far as the peninsula of Sinai. After a long reign of fifty-four years, he was succeeded by his scarcely less brilliant son, Naram-Sin. "A Babylonian cylinder, in which the title of divinity is given to Naram-Sin, was found by General di Cesnola in the treasury of the Cyprian temple of Kurion, and not only shows that apotheosis was not unknown in Babylonia, but also that the influence of the kings of Agadê was still strong in the far West." †

* Sayce, *The Ancient Empires of the East*, p. 110.

† Sayce, *The Ancient Empires of the East*, p. 114.

Now, an inscription of Nabonidus on one of the cylinders lately discovered by Rassam and deciphered by Pinches gives the date of Naram-Sin as 3750 years B. C. Nabonidus, the last native king of Babylon, was an inveterate antiquary, who, when repairing any temple of the gods, sought for the foundation stone, that he might learn the name of the builder and the date of its erection, and place his own beside that of the original ruler. While he was engaged restoring the Temple of the sun at Sippara, the biblical Sepharvaim, one of the oldest shrines of Babylonia, he dug down eighteen cubits below the surface, and there unearthed the memorial tablet of Naram-Sin, son of Sargon. "The cylinder of Naram-Sin, son of Sargon," says Nabonidus, "which for three thousand and two hundred years no king going before me had seen, Samas, the great lord of E-bara, the house, the seat of the joy of his heart, revealed to me." Adding these 3200 years to the date of Nabonidus, about 550 B. C. we get 3750 B. C. as the date of Naram-Sin, and 3800 B. C. as the date of his father, Sargon.

This seems incredible. It is contrary to all we have hitherto been led to believe, and, if found true, it would compel us to rewrite the early history of our race. No wonder this date has been seriously questioned. "There is no reason," says Prof. Francis Brown, "to doubt that Nabonidus gave these figures in good faith, but there are several grounds for questioning their correctness. 1. It cannot be proved, and is not probable, that the chronological records, which in late times, it is true, were preserved with minuteness and care, extended back to so remote an antiquity. 2. "Thirty two hundred" looks like an approximate, not an exact statement. 3. This statement throws back Sargon I. and Naram-Sin (from both of whom we have inscriptions) so far as to leave an immense gap between them and the late Babylonian kings,—a gap which no materials at our disposal enable us to fill. 4. Berossus, although he assigns many thousands of years to the pre-historic kings, does not trace the actual history of Babylonia beyond about B. C. 2500." *

* Schaff—Herzog's Encyclopædia, art. *Sepharvaim*.

And yet so sober and cautious a judge as Sir Henry Rawlinson, the father of Assyriology, than whom no one is more competent to form an opinion on this subject, sees no ground to question the substantial correctness of Nabonidus' statement. "After carefully examining," he says, "all the evidence bearing on the subject, I now see no reason to doubt the good faith and accuracy, within certain limits, of the estimate of Nabonidus. The means certainly existed in Ancient Babylonia of computing time to a very remote antiquity. Although no continuous chronological series has yet been found among the cuneiform tablets, like that contained in the Turin papyrus, fragments recording the duration of isolated dynasties have repeatedly turned up; and it is well known that in the royal inscriptions allusions are often made to chronological intervals varying from sixty to sixteen hundred years, as if they were matters of common notoriety. Berosus, moreover, who had access to all the documents, after classifying the minor dynasties up to about 2400 years B. C., enumerated eighty-six kings of one line, extending from the Median conquest to the era of the flood,—a measurement which, at the moderate average of twenty years to a reign ($2400 + 1720 = 4120$), would give a date far in excess of the figures of Nabonidus. I will only say further on this subject that the Babylonians certainly used the flood as an accepted historical epoch, and that the name of Sargina (or Sargon) is given in one list in close connection with that epoch. This king was afterward deified and became connected with myths, probably relating to the flood; but that he was a real historical personage is proved by a summary of the events of his reign given on an astrological tablet by Nabonidus' discovery at the Temple of the Sun at Sippara, and by the inscription on an alabaster vase belonging to his son, which was obtained by the French explorers at Babylon, in 1852, but was afterward lost in the Tigris."*

This conclusion of Sir Henry Rawlinson is now generally

* Extract from a letter to the "Athenæum," Dec. 9, 1882, quoted in the 'Independent,' Jan. 18, 1883.

adopted by Assyriologists. Hommel at first disputed the high and seemingly improbable date given in the inscription of Nabonidus;* but later discoveries at Tel-Lo, in Abu-Habba, have constrained him to accept it as trustworthy.† And further confirmation has since been had. Pinches has quite lately announced‡ the highly important discovery of the dynastic tables used by the Chaldæan historian Berosus, containing a list of the dynasties which ruled over Babylonia from B. C. 2350 to the conquest of Cyrus, with the length of each king's reign as well as that of the several dynasties. "As few of the royal names," says Sayce, "known to us from the bricks of ancient Babylonian temples occur in the list, while one of them—that of the founder of the temple of the Moon-God at Ur—is shown to have lived B. C. 2930, we need no longer feel much hesitation in accepting the statement of Nabonidus that Sargon I. of Accad, and his son, Naram-Sin, reigned 3200 years before his time, or 3750 B. C.," though the old Accadian epoch, when the cuneiform system of writing was invented and the great cities of Babylonia built, lay far behind him. Moreover, the statues lately found by M. Sarzec at Tel-Lo, in Southern Babylonia, wrought in hard diorite brought from the Sinaitic Peninsula, forcibly resemble, both in style and posture, the famous diorite statue of the Egyptian king Khaphrên, the builder of the second pyramid of Gizeh. "Mr. Petrie has pointed out that the scale marked on a plan in the lap of one of the statues from Tel-Lo agrees with that used in Egypt in the age of the pyramid-builders. It seems difficult, therefore, to avoid the conclusion that as far back as the era of the fourth dynasty, approximately fixed by Dr. Wiedemann at B. C. 4875, an Egyptian school of sculptuary existed among the quarries of Sinai, which transported its works to Memphis on the one side and to Babylonia on the other. What a light this throws

* Hommel, *Die Semitischen Voelker und Sprachen*, pp. 487–489.

† He expresses his final judgment in the postscript after the preface of his book, p. vi.

‡ In the "Proceedings of the Society of Biblical Archæology," 1884, pp. 193–204.

on the antiquity of human culture in the lands to which we of the nineteenth century are offering the civilization of the last three hundred years!"*

The language of the primitive inhabitants of Babylonia belongs to a family entirely different from the Semitic, by which it was supplanted. The name by which it is usually designated is the Accadian, though Hommel contends that it should be called the Sumerian. In it were written the earliest inscriptions. It became extinct already about the seventeenth century before Christ, and it is only quite lately that, by a study of the monuments, it has been recovered. Halevy, it is true, still doubts whether there ever was a pre-Semitic language in this region, and maintains that what is called Accadian was only an artificial secret method of writing Semitic words; but his theory cannot maintain itself in the face of the numerous demonstrable facts that witness against it. When once the cuneiform writing was deciphered and the Assyro-Babylonian language, in which the inscriptions were mostly written, was wrought out in its lexicon and grammar, the study of Accadian became comparatively easy; for, it must be remembered that the Semitic Assyrians and Babylonians, having borrowed their literature in large part from the Accadians, and finding it necessary, therefore, to understand the language in which it was embodied, drew up syllabaries, lexical lists, grammatical paradigms and reading-books in Accadian and Semitic, and often provided the old Accadian texts with inter-linear Semitic translations. Few dead languages can boast of such helps derived from an age which still had a living acquaintance with the language.

Over the linguistic relationship of the Accadian there still rests much uncertainty. Perhaps it approaches most nearly the Turanian languages of the Ural-Altaic family. Like them, it is agglutinative, forming new words by means of loose prefixes and suffixes, which, while not always retaining their significative power as independent words, are felt as modificatory

* Contemporary Review, Oct. 1884, article *Oriental History*, by Sayce.

syllables distinct from the roots with which they are combined and which are never obscured. Like them, again, it is ruled by a peculiar law of vocalic harmony, according to which the vowels of each word may be changed and modulated so as to harmonize with the key-note struck by the chief vowel of the root. Thus, in Turkish we have *sev-mek*, "to love," but *bak-mak*, "to regard," *mek* or *mak* being the termination of the infinitive, its vowel varying according to the vowel of the radical part.* This same law is seen to prevail in Accadian, not only in the structure of dissyllabic nouns, as *dugud*, "heavy," *saghar*, "dust," *nigin*, "circle;" but also in the annexation of suffixes, like the interchangeable *ni* or *bi*, signifying *his* (*suus*). Thus we have *shu-bu*, not *shu-bi*, "his hand," but *shagá na*, "his heart. On the other hand, the Accadian, in certain of its features, is diametrically opposed to the Turanian. While the latter employs only suffixes, the former employs almost exclusively prefixes, the sole exception being the general use of postpositions instead of prepositions, and the annexing of suffixes to express the genitive relations in noun.†

Besides these characteristics of the Accadian language we may add the following: It makes use of fourteen consonants—*k, g, gh, t, d, s, sh, z, r, l, n, p, b, v* or *m*, together with four vowels: *a, i, u, é*, but it seems to be without diphthongs. The syllable begins with any vowel or consonant, and ends with *ayn*, except *k, t, p, s*. Primitive roots are monosyllabic. The formation of nouns and verbs follows definite laws. Nouns are almost always formed by prefixes, either one of the four vowels or the syllables *ki, nam, nin*, instead of which latter *am* is used in the lately discovered dialect. The only suffix for the formation of nouns is *gal*. Verbs are formed by prefixing *da, ta, ra*, and *sh* or by adding *da*. Reduplication is also employed in verbs, adjectives and nouns to strengthen the meaning in special ways. The noun need not have any mark of gender, number or case, though it may sometimes have all three. There are two

* Müller, *Science of Language*, First Series, p. 296.

† Hommel, *Die Semitischen Voelker und Sprachen*, pp. 275–276.

numbers, the singular and the plural, and the verb has two tenses, the perfect and the imperfect. A pronoun used as object of the verb stands between the personal prefix and the verb stem: as, for example, *in-lal*, "he rocks," but *in-an-lal*, "he rocks it." *

It is known that the Accadians had two dialects, corresponding to the two-fold division of Babylonia into Accad and Shumer, with the boundary line somewhere between Erech (*Warka*), which belonged to Accad, and Ur (*Mugheir*), which belonged to Shumer. Accad was Northern Babylonia; and the name is simply the Semitised form of the non-Semitic *Agadê*, just as *Gudua* is of Cutha (כּוּתָּא). Shumer was Southern Babylonia, the Shinar of the Old Testament; for this name Shinar (שִׁנְעָר) presupposes a genuine non-Semitic form *Shungêr*, which in the other dialect becomes *Shumer*, just as *dinger*, "God," becomes *dimer*.† The discovery of the pre-Semitic dialects spoken in Babylonia was made already in 1877 by Sayce, and their existence was confirmed by Lenormant and Pinches and fully proved by Haupt. For convenience' sake they have been distinguished as "the main language" and "the dialect." A dispute has arisen as to the naming of them, Haupt proposing to name "the main language" the Accadian, and "the dialect" (which the Assyrian scholars termed *eme-sal*, "the Woman's language") Sumerian.‡ Apart from some external differences, such as the form of some characters, the presence in the dialect of engraved lines between the rows of characters, "the material variations of the dialect are chiefly in the transmutation of sounds."§

In the Accadian language there must have been, at a very early period already, an extensive literature. Accad, as Sayce

* Supplement to the Encyclopædia Britannica, Vol. I., art. *Babylonia and Assyria*, by Prof. Francis Brown.

† Delitzsch, *Wo lag das Paradies?* p. 198.

‡ Hommel, *Die Semitischen Voelker und Sprachen*, pp. 278–302; the American Journal of Philology, Vol. V. No. I., art. *The Babylonian "Woman's Language,"* by Paul Haupt.

§ Encyclopædia Britannica, Supplement, Vol. I., art. *Babylonia and Assyria*.

remarks, was the China of Western Asia. A knowledge of reading and writing was almost universal. Clay tablets were employed as the writing material, and these, after the characters were impressed upon them with a stylus, were dried in the sun or in a kiln, and stored up in public libraries, the most famous of which were in Erech, Larsa, Ur, and Agadê. A not inconsiderable part of this pre-Semitic literature of Babylonia has now been recovered, and our acquaintance with it is constantly increasing, as new libraries are discovered and their contents deciphered.

Lenormant, it would seem, was the first to notice that the religious literature of the Sumero-Accadian people is distributed in two rather heterogeneous classes—a magical and a liturgical, a Chaldæan Atharva-veda and a Rig-veda. To the first, which is mainly South Babylonian, belong the formulæ of exorcism, constituting, doubtless, the oldest portion of these sacred texts and exhibiting the earliest phase of the Babylonian religion. To the second, which is mainly North Babylonian, belong those penitential psalms which present such remarkable parallels to the Old Testament Psalter, and are unquestionably a later product, strongly influenced by the Semitic spirit.*

The shorter formulæ of exorcism, which relate to all the evils of life, especially diseases of various kinds, all end with a stereotyped address to the spirit of heaven and the spirit of earth. They form each an independent whole, and it is not probable that they were intended to be recited successively as one long litany, but rather to be used singly on special occasions to ward off a particular evil. The longer formulæ of exorcism consisted of a series of single formulæ, usually from six to eight in number, having, however, an internal connection, and were, doubtless, sung by the sorcerer-priests with manifold ceremonies in one time. We give an example of the shorter formulæ, as translated by Hommel: †

* Hommel, *Die Semitischen Voelker und Sprachen*, p. 274.

† Hommel, p. 303.

The *utuk** who grasps man, the *gikim** who grasps man,
the *gikim* who does evil, the inimical *utuk*—
Spirit of Heaven, conjure (him) : Spirit of Earth, conjure !

That which seizes the form of man
the evil countenance, the evil eye,
the evil mouth, the evil tongue,
the evil lip, the evil poison—
Spirit of Heaven, conjure ; Spirit of Earth, conjure !

The painful fever, the strong fever,
the fever that does not leave man,
the fever that is not extinguished,
the fever that does not depart, the evil fever,
Spirit of Heaven, conjure ; Spirit of Earth, conjure !

The goddess Nin-ki-gal the consort of the god Nin-azu,
may her countenance be turned to another place,
may the evil *utuk* depart,
may he settle down at the side,†
the gracious *shēdu*, the gracious *lamassu*,
may they enter into his body—
Spirit of Heaven, conjure ; Spirit of Earth, conjure !

The god Ishum, the great leader, the sublime sentinel
of the gods, may he, like the god, his begetter,
settle down at the head of his bed
to prolong his life
may he not depart from him—
Spirit of Heaven, conjure ; Spirit of Earth, conjure !

In the literature of South Babylonia there were, properly speaking, no hymns to the gods, for the hymns addressed to the Fire-God, *Gibil*, are pure exorcisms, and cannot be classed with the hymns to the gods, which constitute the Chaldee Veda, inasmuch as *Gibil* was only an elementary spirit, and was never adopted into the official pantheon of the old Babylonians. But a few remains of profane literature have come down to us, such as the so-called family-laws, which spring from a very early time, together with popular songs and proverbs. The ox-drivers

* Name of a demon.

† i. e. at the side of the sick man.

in that very early day were wont to beguile their labors in the fields with songs, of which we give a specimen in Sayce's translation:*

"The knees are marching,
The feet are not resting;
With no wealth of thine own
Grain thou begettest for me."

And one of their proverbs ran thus: †

"Thou goest, thou takest
The field of the foe;
Then went he and took
Thy field, the foe."

That is to say; as you would do to me, so will I do to you.

The literature of North Babylonia stands in marked contrast to that of South Babylonia. It consists principally of penitential psalms and hymns to the gods. The penitential psalms are unique in the literature of the ancient oriental nations. No individual god of the pantheon is addressed by name, but only and always "the god and the goddess," as if together they constituted the one deity. Only when the goddess is specially addressed is the chief goddess of the ancient Babylonians, Istar or Astarte, commonly meant. These psalms thus exhibit a monotheistic feature, which cannot be explained as a development of the old Shamanistic belief of the Sumero-Accadians, that every object or force of nature had its *zi* or spirit, who could be controlled by the magical exorcism of the sorcerer-priest. Such fundamental differences of religious conception as here confront us in one people, with one culture, one system of writing and one language, are conceivable only on the supposition that some mighty influence from without was exerted on one part of the nation, which was not felt by the other. The contrast is due to the permanent settlement of the Semites in North Babylonia.

* Sayce, *The Ancient Empires of the East*, p. 168. The same song is given by Hommel, p. 314, who differs widely from Sayce in his translation.

† Hommel, *Die Semitischen Voelker, &c.*, p. 315.

The following which has unfortunately been injured, may serve to show the character of the penitential psalms:

.
O Lord, my sins are many, great are my transgressions,
O my God, my sins are many, great are my transgressions,
O my Goddess, my sins are many, great are my transgressions.

.
The sin which I have done I am ignorant of,
The transgression I have committed I know not,
the animosity (?) I have strangled I am ignorant of,
the misstep I have made I know not.

The Lord in the fury of his heart has smitten me (?)
God in the sternness of his heart has abandoned me,
the Goddess is angry at me and has painfully enfeebled me.

.
I seek help, and no one seizes my hand,
I weep, and no one comes to my side,
I cry aloud, and no one hears me,
I am destroyed, overpowered, and I look not up,
to my merciful God I turn myself, lamentation is my speech,

.
How long, my God
How long, my Goddess

.
O Lord, cast not thy servant down;
(when he is) cast into the rising waters, seize his hand!
The transgression I have committed turn to favor,
the sins I have done carry away with the wind
my many errors tear asunder as a garment!

The hymns to the gods, found in the literature of North Babylonia, constitute a collection which Lenormant has not inappropriately named "the Chaldæan Rig-veda." They are addressed to Istar and Nergal, Bel-Merodach of Babylon, Bel of Nipur, and to Nebo. Besides these incantations and psalms, there have survived a remarkable historical text in the form of a triumphal song of an ancient Babylonian king, and certain mythological fragments, which are the isolated non-Semitic precursors of the numerous mythological texts of the Semitic

Babylonians, such as the Izdubar Epic, Istar's Descent to the Underworld, and Merodach's Conflict with Chaos.*

The Sumero-Accadians were an agricultural people. When they arrived in Babylonia they found a rich, brown soil, the gift of the Euphrates and Tigris, upon which, however, they had to spend much labor before they could bring it under cultivation; for the two rivers are subject to annual inundations, which are by no means as peaceful and regular as those of the Nile; indeed, the Tigris, instead of fructifying waters, often sends destructive floods over the plain, transforming it into a broad, raging sea. The first task, therefore, of the primitive inhabitants must have been the protection of the land against the rapid overflow, the conveyance of the water to the higher districts, and the removal of water from the marshes. There was need of strong dams against the violent inundations, basins of considerable extent, and long canals to conduct the water into the middle of the land.† Already at a very early day the whole country was intersected by a network of canals, which were under the regulation of special officers.

The fertility of the soil and the general character of Babylonia invited to a settled life. The country seems to have been densely populated, and dotted all over with cities, the most important of which, beginning at the south were:

1. *Eridu*, on the left bank of the Euphrates, represented at present by the ruins of Abu-Sharein. According to Hommel, it was the oldest settlement and sanctuary in Babylonia. Its local god was Ea.

2. *Ur*, the אֵרֶךְ שָׁרִים of Genesis, and the modern Mugheir. It lay on the right bank of the Euphrates, and was the seat of the worship of Nannaru or Sin, the Moon-God.

3. *Larsa*, where Senkereh now stands, southeast from Warka. It was probably the Ellasar of Gen. xiv. 1. Here Samas, or

* On the literature of the pre-Semitic Babylonians see especially Hommel, *Die Semitischen Voelker und Sprachen*, pp. 302–325; Sayce, *The Ancient Empires of the East*, pp. 163–169; Lenormant, *The Beginnings of History*, where much that is interesting is found scattered throughout the book.

† Herzog's Real-Encyclopaedia, art. *Babylonia*.

the Sun-God, was worshipped, and his chief temple was built by Ur-Gur, renewed by Chammurgas, and restored by Nebuchadnezzar and Nabonidus.

4. *Uruk*, the Biblical Erech (Gen. x. 10), represented by the extensive ruins of Warka, on the left bank of the Euphrates. It was the sanctuary of Istar as the evening-star, and from very ancient times down to the Persian age was the sacred Babylonian necropolis.

5. Nipur, the modern Niffer, whose deities were Bel and Beltis.

6. *Kul-unu*, named also Zirlab already in the time of Chammuragas, who built there a temple to the goddess Nana. It is the Calneh of Gen. x. 10.

7. *Cutha* (Accadian *Gu-du-a*, in the Old Testament כֻּתָּה, 2 Kg. xvii. 24, 30), which has been identified by Sir Henry Rawlinson and George Smith with Tel Ibrahim. It was the seat of the worship of Nergal, as we learn not only from the monuments, but also from the notice in 2 Kg. xvii. 30.

8. *Babylon* (Heb. בָּבֶל, Assyrian *Babilu*, the Semitic translation of *Ka-dingira*, "the gate of God"), lay not far north of Hillah on the left bank of the Euphrates, and its local god was Merodach.

9. *Borsippa*, the sister-city of Babylon, which is represented to-day by Birs-Nimrud, the ruins of the ancient "Temple of the seven spheres of Heaven and Earth." It was the sanctuary of the god Nebo.

10. *Sippara*, on the left bank of the Euphrates. It appears to have been a double city, of which we have a hint in the dual form of its Hebrew name Sepharvaim. Of the two parts, separated by the canal of Agadê, the more northern was Sippara proper; the southern was Agadê, probably identical with Accad (Gen. x. 10). The god of Sippara was Samas, the Sun-God, while that of Agadê was Anunit,—that is, Istar as the morning-star.*

* Delitzsch, *Wo lag das Paradies?* pp. 209-228; Hommel, *Die Semitischen Voelker und Sprachen*, pp. 201-246.

Far back in that distant age, when these and numerous other cities were built in Babylonia, the Sumero Accadians had already made much progress in the arts, especially in architecture. They were a religious people. Every city had one or more temples, and their architecture bore a religious character; for, while in Assyria the sites of great cities are marked by the ruins of palaces, in Babylonia they are marked by the ruins of temples. The ancient Babylonian temple was an enormous mass of brickwork in the general form of a pyramid, rising in several stages, each brilliantly painted, and ascended by steps on the outside, while the whole was surmounted by a chamber which served at once as a shrine and an observatory. As the walls, built of crude brick, were necessarily weak, they were supported by massive buttresses of baked brick, covered with plaster, and brightly colored, or overlaid with plates of shining metal. Colored columns were used for decoration, and it is probable that the Doric and Ionic pillars of Greece trace their origin to Babylonia rather than to Egypt.

On the sculpture of that early period much light has been lately cast by the French excavations at Tell-Loh, where in a temple founded by Gudea, *patesi* or vice-regent of Sir-bur-la, a number of statues have been found which indicate considerable advancement in that art. The stone employed is neither granite nor porphyry, but a kind of diorite. The Chaldæan artist paid less regard to the laws of proportion than the Egyptian; but he displayed a fidelity to the truth of nature in the treatment of the naked parts, even to the most insignificant details of the fingers and nails, that is surprising when we consider the hard material with which he had to deal.

The Accadians were skilled in gem-cutting, which seems to have originated in Babylonia. The figures, indeed, are often crude and even grotesque, but they are always clearly cut and vigorous. Pottery was carried to a considerable degree of perfection. Some vases and lamps have been found which exhibit such beauty of form that they must have been modeled on the potter's wheel. Metallurgy was less advanced, though

much skill is shown in the manufacture of goldsmiths' work, such as ear-rings and fillets. Babylonia was celebrated from the first for its textile fabrics, and the oldest gems already portray the most richly embroidered robes.*

The pre-Semitic Babylonians must have made no little advancement in the sciences of astronomy and mathematics. At a very early period they erected observatories, numbered and named the stars, mapped out the zodiacal signs in the heavens, and calculated eclipses of the sun and the moon. They divided the year into twelve lunar months of thirty days each, intercalating months as often as was necessary. Their weeks consisted of seven days, every seventh day being a sabbath, on which various employments were forbidden. A tablet has been found giving a table of squares and cubes correctly calculated from 1 to 60; and it is not improbable that they had attained at least to the elements of geometry.

The religion of the pre-Semitic Babylonians passed through several stages of development. It was originally Shamanism, as it comes to view in the magical formulæ and exorcisms of South Babylonia. Every object in nature was believed to have its spirit, good or bad, which could be controlled by certain magical rites. These spirits were innumerable, and their influence, especially for evil, was almost unbounded. They inflicted every manner of misfortune on men, particularly diseases of various kinds, and it was necessary to guard against them at every point. Men were constantly exposed to the risks of demoniac possession, and religion consisted almost wholly in ceremonies of incantation and exorcism performed by the sorcerer priest.

Gradually certain of these spirits were elevated to the rank of gods. They were, however, only local deities and constituted no hierarchy. Such were Anu, Ea, Istar, Nergal, Mero-dach, Nebo. Each city had its own god, to whom temples were erected and hymns sung. This second phase of the ancient

* Encyclopædia Britannica, Art. *Babylonia*. Sayce. *The Ancient Empires of the East.*, pp. 157-163.

Babylonian religion is reflected in the penitential psalms and hymns to the gods, which form so large a part of the Accadian or North Babylonian literature. It is the stage of polytheism, to which the Shamanism or spirit-worship of the old Sumerians gave place.

Still later, when all Babylonia was united under one monarchy, religion became an affair of the state. The gods assumed greater importance, increased in number, and were organized into a hierarchy, with Anu, Ea and Bel at the head of the pantheon. It was when the religion had reached this stage that the Semites occupied the land and made themselves its masters. They adopted the old Accadian gods, classing the inferior ones among the three hundred spirits of heaven and the six hundred spirits of earth, and superadding their own special divinities. "At the same time a new conception was introduced into the religion of the country. The Semites brought with them the idea of gender; each one of their male deities consequently had a female consort and reflection at his side. Baal or Bel presupposed Baaltis or Bilat; Anu presupposed Anat. Hitherto Accadian belief knew only of one female divinity, Istar, the goddess of war and love, the patroness of the moon and the planet Venus, and there were as many Istars as there were centres of worship in the land. But Istar now became the feminine Astoreth; her attributes were divided among the goddesses of Sippara, Agadê, Arbela, and other places; and though she continued to the last to retain an independent place by the side of the great male divinities, there was a growing tendency to dissolve her into Beltis, the shadowy female double of Baal." *

But with this fusion of religious ideas we have passed beyond the limits of our subject.

* Sayce, *The Ancient Empires of the East*, p. 149.

III.

MELCHIZEDEK AND HIS SIGNIFICANCE IN THE HISTORY OF REDEMPTION.

AN EXEGETICAL OUTLINE.*

BY PROF. T. ROMEYN BECK, D.D.

THIS remarkable personage is mentioned thrice in the sacred records. The first notice is historical.

I. "And the king of Sodom went out to meet him" (Abram) "after his return from the slaughter of Chedorlaomer, and of the kings that were with him at the valley of Shaveh, which is the king's dale. And Melchizedek, king of Salem, brought forth bread and wine : and he was the priest of the most high God. And he blessed him, and said, 'Blessed be Abram of the most high God, possessor† of heaven and earth : and blessed be the most high God, which hath delivered thine enemies into thine hand.' And he (Abram) gave him tithes of all." (Gen. xiv. 17-20.)

Here is the brief narrative of an interview interesting in respect of the dignity of those who meet, singular in its attendant circumstances. The individuals are a Chaldee chieftain, with his band of household slaves, and a Canaanitish king ; the one

* The aim of this brief sketch is simply *suggestive*. It seeks to gather a few scattered rays and bring them to a focus. For fuller, though perhaps, not more satisfactory, discussion, the reader is referred to the commentaries on the passages cited.

Further, because the character of Melchizedek belongs to the dim twilight of type, it is not to be concluded that the discussion is unprofitable. Typology affords scope for imagination, but rightly handled, it sheds a bright light upon history.

† Lit. 'framer' or 'builder.' See Ew., Ges., Del., Kal.

the founder of a great nation, the other possessing regal and sacerdotal dignity; both servants of the true God in the land of idolaters. The acts of the one are partly those of royal hospitality,—giving a glimpse of that patriarchal simplicity which Homer and Hesiod describe as existing in the heroic ages of Greece, when, as the king “goes throughout the city, the people seek to propitiate him with mild awe, as if he were a god, and he is conspicuous among the assembled throngs” (Hes. Theog. 91),—partly those pertaining to his priestly office.

Many interesting questions suggest themselves in connection with the narrative. Who was this king? How came he to be a follower of Jehovah? * Whence was his priestly office derived and among whom exercised? Must there not have been among his Canaanitish subjects, those in whose behalf he discharged his priestly functions, a band of true believers among heathen? In a later age we find Balaam, son of Beor, dwelling in Mesopotamia, and yet a prophet of God, and widely known in that relation. These and many similar facts in history, sacred and secular, prove that true religion was at no time confined to the chosen people. They foreshadow God’s gracious purpose to call the Gentile with the Jew to the blessings of the gospel.

Where were Salem and Shaveh, or the king’s dale, the scene of this memorable interview? If the former occupied the site of the later Jebus, and still later Jerusalem, as recent researches seem to establish, then we have the place of the most remarkable transaction under the Old Covenant, identified with that of the most solemn event under the New.

Whom did the king see in the patriarch? The founder of a nation before which his own was to go down? The divinely appointed heir of the land in which he reigned? Did his prophetic glance extend still further down the ages and catch

* The identity of Jehovah with the “Most High God” of Melchizedek, *El-elyou*, is expressly stated in v. 22. For some remarks on this point, see Oehler’s *O. T. Theology*, Am., edited by Dr. Day, p. 61 and note. (Funk & Wagnalls, Pub.)

a glimpse of a greater than Abram, and yet a descendant according to the flesh?

Whom did the patriarch see in the king? A merely earthly monarch? An ordinary priest? Why then did the possessor of the promises acknowledge his inferiority by paying tithes? Did he not see before him in this priest-king a type of the coming Christ? If it be said this is to attribute to Abram knowledge of a fact not revealed till later in the history of redemption, we answer, Is it not probable a special revelation was vouchsafed to the patriarch of the spiritual significance of Melchizedek? Here was a meeting of representative men, an interchange of representative acts, on the one side of a mediator, on the other of a worshiper? Was neither party conscious of the meaning of his acts? Was it a solemn pantomime to the actors? Did their faith find here no food? Such is not the teaching of reason nor of revelation. The truth is, if we would read the history of redemption under the old covenant aright, we must *distinguish between an objective and a subjective revelation*, the former comprising revealed truth as to individuals and events as surveyed from our stand-point; the latter as it actually appeared to the actors themselves? For instance, whence came Abraham's faith to offer up Isaac, the crowning act in a series of splendid exhibitions of trust in Jehovah? Whence the faith that actuated that long list of saints enumerated by the writer of the Epistle to the Hebrews? The constitution of the human mind has not changed. Faith, while it is a divine gift, must yet be founded on knowledge. It is not belief *without evidence*, nor belief contrary to evidence, but upon evidence unattainable by the natural understanding. Hence, while it would be presumptuous to attempt to gauge in any given case the amount of knowledge necessary to support the superstructure of a faith adequate to the performance of such acts, we may hold that, viewed from our stand-point, the revelation of Christ contained in the Old Testament Canon seems insufficient, by *itself*, to produce such results. But when this same Old Testament revelation is explained and applied by

Christ and His Apostles, it is recognized as abundantly sufficient as a ground of faith. The obscure becomes clear, the confused harmonious; missing links in the chain are supplied. Are we not then authorized in supposing that the Holy Spirit performed this office subjectively under the old economy? So in this case we cannot be wrong in attributing to Abram a degree of spiritual insight which enabled him to see in Melchizedek, with the eye of faith, a coming Lord, incarnate in human flesh, uniting the royal and priestly offices.

II. "The Lord hath sworn and will not repent; thou art a priest forever, after the order of Melchizedek." (Ps. 110: 4.)

After the lapse of a thousand years, the name of Melchizedek again appears in a psalm, admitted by all to be Messianic. The Holy Spirit, by the mouth of David, represents God the Father as declaring the eternal priesthood of the Son, and consecrating Him to the office by an irrevocable oath. This august priest was to be "after"—*i.e.*, according to—"the order of Melchizedek. "What is to be understood by the word *difrathi*, translated "order" in this place? The author of the Epistle to the Hebrews, in commenting on this passage, quoting from the LXX., uses the word $\tau\acute{\alpha}\tilde{\tau}\iota\varsigma$ as synonymous in three places.* (Heb. vi. 20; vii. 11, 17.) In vii. 15, he explains $\tau\acute{\alpha}\tilde{\tau}\iota\varsigma$ by $\delta\mu\omicron\iota\acute{o}\tau\eta\varsigma$, vulg. *similitudo*, likeness: The priesthood of Christ, then, was to *resemble* that of Melchizedek. In what respects? Most prominently, as the context shows, in the fact that he was to unite the royal and sacerdotal offices,—like Melchizedek, be a priest-king, (Comp. Zech. vi. 13.)

Thus, for the first time was presented to the Jewish Church the spiritual significance of Melchizedek and the true interpretation of that strange passage in the history of their ancestor. It was made known to them, dimly, as viewed from our standpoint, plainly, doubtless, to them, that Messiah was to inaugurate a great change in their ecclesiastical polity. For upwards of four centuries, according to our received chronology, during their whole national existence, the executive and sacerdotal

* In the exegesis of N. T. passages, we use the text of Westcott & Hort.

functions had been carefully kept distinct. A succession of individuals of the tribe of Levi had exercised the one; the great law-giver, a military leader, a line of judges and kings, the other. The separation of the two offices had been scrupulously guarded by the sanctions of the Mosaic Law. (Numbers xviii. 7, Ex. xxx. 7—8.) And lastly, infringements on the rights and duties of the Levitical priesthood had been signally punished in two of the most remarkable cases in Jewish history, that of Dathan and his company and of Uzziah. (2 Chron. xxvi. 16—23.)

To the Jewish mind, therefore, thus trained for ages, the idea of an individual who should unite in his own person priesthood and royalty must have been startling. It could hardly have failed to bring vividly before the church the fact that the Mosaic economy was only temporary, that the appearance of Christ was to be the signal for momentous changes. The name of Melchizedek must have loomed up from the depths of the past, replete with strange significance,—to the carnal Jew, a symbol of novelty in religion and politics, confusion of orders, the downfall of his cherished exclusivism; to the spiritual Jew, of a better, because freer, dispensation, of a nobler, because more extensive, church, of an efficacious atonement, because offered by an everlasting Priest, of an unchanging kingdom, because ruled by a Divine King.

III. “Called of God an high priest after the order of Melchizedek.”

“Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek.”

“For those priests were made without an oath; but this with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchizedek.” (Heb. v. 10; vi. 20; vii. 21.)

After another thousand years the Anti-type appears. The Holy Spirit now reveals to the church additional features of the significance of Melchizedek. As light from the type had streamed down the history of redemption, revealing the person and offices of Christ, so now it is reflected back from the Anti-

type, bringing into more distinct outline, Melchizedek and his revelations to that history. The writer of the Epistle notes four features of resemblance. (Heb. vii. 2-3.)

Typal.	Anti-typal.
1. His <i>Kingship</i> : in respect of names, (a) of the <i>individual</i> , "King of righteousness." (b) Of the <i>regal office</i> , "King of Salem, which is king of peace."	Isa. ix. 6, xxxii. 1 and parallels. comp. Ps. lxxxv. 10.
2. His <i>Priesthood</i> of <i>unknown</i> ancestry,—ἀπάτως, ἀμήτως, ἀγενεαλόγητος, (i.e., without recorded genealogy)—so that Melchizedek presented the anomaly of a priest not entitled to be a priest by the Law of Moses. (Ex. xxviii. 41, Num. iii. 9.)	Ps. cx. 4, Zech. vi. 13 and Parallels.
3. <i>Eternity of the individual</i> as far as the history is concerned. <i>No record</i> of the time or fact of his birth or death.	Christ's Divine Nature.
4. <i>Eternity of his priesthood</i> so far as the history is concerned. <i>No record</i> of the time when he entered on or ceased from the priestly office.	Heb. vii. 28.

The writer then proceeds (vs. 4-28) throughout the remainder of the chapter to *draw inferences* from the foregoing significant features, bearing on the argument of the Epistle, viz., the abolition of the Mosaic economy. Of these inferences, we propose at present to give only a synopsis according to their local sequence.

1. The *greatness of Melchizedek*. Proof, (a) His reception of tithes from Abraham as representative of the Levitical priesthood; (b) exercise of his priestly office in behalf of the patriarch.

2. *Temporary nature of the Levitical priesthood*. Proof, (a) A succession of dying men; (b) appearance of an ever-living

priest; (c) Levi acknowledges inferiority by paying tithes in Abraham.

3. Fact of the *establishment* of a *higher law* than the *Mosaic*. Proof, (a) Change of priesthood necessitates change of law; (b) Messiah born of tribe of Judah; (c) His priesthood eternal.

4. *Necessity of abolition of Mosaic economy*. Proof, (a) Law of Moses was weak and imperfect; (b) the gospel perfect, in that it gave access to God.

5. The vastly *superior dignity* of its *Mediator, Jesus*. Proof, (a) Surety of a better Testament; (b) Levitical priests die: Christ lives for ever.

6. *Perfection of His Atonement*. Proof, (a) Able to save to the uttermost; (b) perfect character of the High-Priest (v. 26); (c) His sacrifice absolutely efficacious.

The chain of argument, then, is briefly this: The priesthood of Melchizedek was of superior dignity and worth to that of Levi. This inferiority of the Levitical priesthood necessitated a change of the economy; for the priesthood were the appointed Mediators under the Mosaic Law. The legal economy was superseded by the Gospel, for its Mediator was of the Melchizedek or higher order. The atonement offered by Christ was perfectly satisfactory and complete.

Thus did the Spirit, taking His stand amid the closing scenes of the Jewish civil polity, proclaim to the church the dawn of a new religious economy. In doing so the name of Melchizedek appears for the last time, but now clothed with greatly increased significance. The veil is withdrawn, and what had heretofore been mysterious in the individual and the circumstances of his interview with Abraham is made plain. Not only are the facts stated in the historical narrative seized and interpreted in their relation to the history of redemption, but also the *silence* of the narrative on several points shown to be significant. Melchizedek is presented as *typal* of Christ's dignity in his names King of Righteousness and Peace; *typal* of Christ's Divine Nature in his personality, having no ancestry recorded nor time of death mentioned; *typal* of Christ's union of offices, in his blending of

- royalty and priesthood; typical of the duration of Christ's offices, in the fact that the time of his assumption and demission of the regal and sacerdotal dignities is not on record; above all, typical of Christ as the author of a new dispensation in the fact that his priesthood had been acknowledged by the patriarch to be superior to the Levitical by the payment of tithes.

And now for the first time it is clearly shown not only that the Melchizedek order was superior, but *absolutely incompatible* with the existence of the Levitical. Why? Because the latter furnished only a *provisional* atonement, Christ a priest after the former order had provided a complete one; the latter was a succession of dying men, Christ's priesthood was everlasting. Now the doctrine of atonement lay at the basis of the whole Mosaic economy. To make it the Levitical priesthood had been instituted. To secure the recognition of its necessity on the part of the people in every relation of life, individual, social and national, in every action, however trifling apparently, the system of civil and ecclesiastical ordinances known as the Mosaic Law had been established. But now the provisional atonement had disappeared, or rather merged into the complete atonement, of which it had been a shadow; with its disappearance the Levitical priesthood, its dispensers, disappeared; and with the foundation, the superstructure passed away, or if it remained and remains to this day in the esteem and observance of a people under judicial blindness, it remains a dry and withered husk from which the kernel is long since gone. On the hill of Calvary it found its death in the perfect atonement of an ever-living priest.

We recognize, then, three eras in the typical significance of Melchizedek, each growing brighter and clearer than the preceding. To Abraham he preached a Messiah who should sit a priest upon his throne. To David and the church under the Mosaic economy he preached an eternal King-Priest, constituted by Jehovah's oath, and gave premonitions of a nobler economy. To the church in the days of the Apostles he preached the overthrow of the old, the establishment of the new and better covenant, an accomplished fact.

To us the name of Melchizedek is invested with peculiar interest. Like some solitary mountain peak, he stands on the distant horizon of the patriarchal age, great in having received the homage of the father not only of the Jewish Church, but of "all them that believe;" greater as a type of the coming Christ; singular among all the types in being significant not merely in what is known, but what is unknown of him; but perhaps most interesting as forming a connecting link between Abraham and an anti-Abrahamic Church. As Noah, the last relic of the church before the flood, saved from the waters, preserves unbroken the thread of the history of redemption, so does Melchizedek centuries later pass it on to the patriarch. And though he is then withdrawn from view, he does not pass into oblivion, but lives on the sacred page, pointing the Jewish Church to a more glorious phase in the history of redemption; pointing us to-day and the church in all future time to the consummation of that history,—a period when there shall be neither "Greek nor Jew, Barbarian, Scythian, bond or free, but Christ is all and in all."

IV.

"THE CHRISTIAN MINISTRY."*

BY REV. A. A. PFANSTIEHL.

J. W. KIMBAL of Boston, has published another admirable little book. It is entitled, "The Christian Ministry." It is written in a plain style, earnest in tone, evidencing a motive on the part of the author in writing it only to do good and to be useful. It is well calculated for this end. It is written from a layman's point of view. It is well for ministers to learn what ideas laymen have of their work and how they look upon their efforts and *modus operandi*. This little book is to be recommended to the careful perusal of young ministers, and especially candidates for the ministry.

There are a few points, however, which are touched in the book which deserve more than a passing notice. There is a chapter headed "*Why Preaching Fails*," and throughout it the writer seems to imply that it does fail, and is failing. Now, this implication is unjust and unfounded. Has preaching failed? Does it? Will it? *Can* it? I mean preaching in general; that preaching which God ordained to be the great power of converting the world. That preaching has not failed, and is not likely to fail, our author himself in another chapter, entitled "*Signs of the Times*," indicates when he says forcibly (p. 209): "No wonder, then, that Satan has come down in great wrath, because of the accumulating signs that his time is short. His kingdom decayeth and waxeth old; who can say that it is not ready to vanish away? Can ye not discern the signs of the times? Are

*"The Christian Ministry, with Miscellanies for Candidates," By J. W. Kimbal, author of "Heaven," "How to see Jesus," &c. Boston: J. A. Whipple, N. Y.: T. Y. Crowell & Co., 1884.

not China, Japan, India, Africa, France, Italy and many more sections of the earth yielding to the sword of the Spirit? etc., etc."

What but preaching brought this all about? Or if this is putting it too strongly, was not preaching the great Corliss engine which set the machinery in motion, which is accomplishing such grand and glorious results? Do we not here find a slight inconsistency on the part of the author?

Be that as it may, Let us ask, what answer does he give to the question, *Why does preaching fail?* He gives no categorical answer, but attributes it to a combination of mistakes on the part of the ministry, and lays the greatest stress upon a mistaken idea which he reverts to throughout his book, which he says has taken deep hold of the ministry, and not uncommonly of congregations, and that is, that preaching in our day is to be intellectual, stilted, erudite, smacking of the schools. In the chapter on "Ministerial Culture," (p. 94), he says that "earnest men," "live men," "men sensible of living powers" come to church and "miss this intensity of life. They ask for heartiness like that to which they are used, and in place of it get only intellectual views," etc., etc.

Had we not known that our author was from Boston, we would have confidently made up our mind from the above and similar sentiments which pervade his book, that he had formed his opinion of preaching greatly from the Bostonian style of preaching, which, we deferentially suggest, is not the general style of preaching in our day. I think that ministers,—i. e. the true, wide-awake, earnest ministers, and their name is almost properly called legion—partake of the intense practicality of the age, the life and activity. If they did not, our author would not have had occasion to call attention to the fact that Satan's kingdom was about to fall, and the world was being so fast brought to Christ.

But in regard to intellectuality among ministers. Can they be too intellectual? Do they not need to be highly intellectual? Perhaps not particularly, if their work and mission are only to

point men to the Cross of Jesus, and thus be the means of their conversion. Even a little child can do this. But the work and mission of the ministry are more than this. These very men who have been pointed to the Cross, and have been brought into the fold of Christ need to be instructed, edified, built up in the faith, and it takes more than a child's mind to do this; a person cannot be too intellectual for this. I have known more ministries to fail for lack of intellectuality than for too much of it. Our author does not make a distinction between an evangelist's work and that of a teacher. Evangelists, 'tis true, as they go about doing the miner's work of drilling the hole, inserting the powder, and touching a match to it, scattering the marble hither and thither, do not need particularly "stores of learning and great intellectual vigor and originality." But the pastor, who does the sculptor's work of gathering the crude stones, and with "intellectual vigor and originality," shapes these into beautiful statuary, needs unwearied study, and needs to be a *thorough student*. In our day especially is this true. It is necessary in our age to have a thoroughly educated ministry. Why?

1. Because *we live in an age of widely diffused learning*.

There are so many facilities for the diffusion of learning; books are so cheap; public libraries are so common, that all classes have abundant opportunities to inform themselves. Years ago there was no printing press in nearly every town. There was no chance for a poor man to obtain books. The present of a book was a valued thing. But this is all changed now. Every day thousands of books and papers are printed. New and startling discoveries in science and religion are afloat among the people. It is not only the few educated who read these, but these find their way into the families of every class of people. Of course the prince of this world takes advantage of this, and bestirs himself to sow seeds of scepticism and doubt; scientific atheism finds a broad way into the homes of many. Now how is this evil to be counteracted? Infidelity and scepticism put on sheep's clothing and wolfishly destroy many homes and

communities. They are sly and cunning. It takes staunch men to combat them.

They come in the garb of learning, wearing the philosopher's glasses, assuming an air of dignity and erudition, and in many cases have learning to back them. Because of this it is necessary that the ministry, the acknowledged representative of religion, shall not be one whit behind them in dignity and learning. These men ought to be met, in so far as they are sincere and conscientious, if not for their own sakes, then surely for the sake of the thousands who read their books, and become sincerely and conscientiously disturbed in their faith.

Science is making giant strides in our day; worldly learning is rapidly advancing; and in many cases an effort is made to cause these to bear against religion and the Bible. Now, surely, if any are called upon to defend the latter, it is the ministry. And how can they do this unless they are thoroughly educated? Unless they are, they will be outwitted; they will be driven back in shameful defeat, their influence lost, their vantage ground taken from them.

Truth, indeed, is mightier than fiction, and truth will endure as long as the very throne of God stands; but, however strong a fort is, it must be defended, when enemies attack; the powder must be kept dry; the gates closed, and breaches healed.

It certainly is a perplexing question how far a minister ought to go in these matters, and how far he is called upon to go. The pastor has no time to inform himself of the intricacies of all departments of learning; and, indeed, is not called upon to do so. But it will not do for him to ignore these entirely. People immediately interested in the researches of science which affect the industries of life, arts, commerce, manufactures, inform themselves of the new discoveries; and the defenders of "science falsely so-called" taking advantage of this, instill into their minds prejudices against religion and the Bible. Now, how are these prejudices to be removed unless it be by instilling into the minds of the people correct ideas of the truth? "The surest antidote to falsehood is clear cut, simple statement of the

positive truth which falsehood assails." But this cannot be done by an uneducated person. It takes a well informed person to do this.

But more, in this age of widely diffused knowledge, the people study more extensively, if not more intensively than formerly; and hence, in order that a minister may have an influence, and may be able to interest his people he *must* study. He ought to, if possible, keep ahead of those he is called to instruct. Unless he does, his word has very little weight, and confidence in him is lost. This is an age of remarkable intellectuality; and a public teacher, such as a minister is, ought not to be behind his age in this. True, *spirituality* is of paramount importance in religious work, and *intellectuality* ought never to be striven after at the expense of spirituality, but the two in this time of general learning are pronounced by God, "one and inseparable."

2. We remark secondly, the ministry ought to be thoroughly educated, because "*knowledge is power.*"

Who are the powerful leaders sought by men in politics, in business, in medicine, in law? Who are the men of power who influence society and the state? Are they ignorant, uneducated men? Are they not men of learning? Men best informed in their various departments, are recognized as men of power and influence. When we look for a President of these United States, do we not look for a man well versed in politics, having an understanding of statesmanship? When we have a case of law to be tried before the court, do we not look for a lawyer we know to have a thorough knowledge of law? And the more important our case, the more careful are we to select the wisest lawyer. Do we call a "quack" physician to the sick bed of our children or ourselves? Do you trust your body in the hands of an incompetent physician who has only "picked up" the profession of medicine? No, indeed.

If this is so in these worldly matters, how much more ought it to be in spiritual matters, matters pertaining to our immortal souls? Will we trust our souls in the hands of incompe-

tent men? Shall God's work of training souls, and instructing them, be done by those who only "picked up" the profession of preaching—the most important profession on earth? Nay, into this work should be placed staunch men, men whose power comes from knowledge, and study and information. Congregations cannot be too careful whom they choose to lead them on the way to heaven, into whose hands they commit the teaching of their souls. Weaklings should not be called; and who are stronger than those who "*know* what they speak," and how can they know unless they have studied? The trumpet should give a clear, intelligent sound, or else those who are called, fear and are in doubt. The general who studies well his field of battle, knows the lay of the land, and is acquainted with all the tactics of war, has power over his soldiers. They trust in him, and he leads triumphantly on to victory.

3. We remark thirdly, the ministry should be thoroughly educated, *because of the nature of the work.*

What is the nature of the work of the minister of the gospel? It is to edify the believing children of God; to convince sinners of the errors of their way; to comfort the mourner, to visit the sick and dying, to expound the mysteries of godliness; to give a systematic exhibition of the plan of salvation; to delve into the depths of the knowledge of God's revealed will; that depth which made Paul cry: "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor?" (Rom. xi. 33-34.) No wonder that even Paul, a man brought up at the feet of Gamaliel, and specially taught of God, cried out: "Who is sufficient for these things?" (2 Cor. ii. 16.) Can any one undertake to do these things and teach them unless he prepare himself by a thorough education for the work? Are intuitions of this knowledge given to men?

The Bible contains a system of truth, but it is not systematically arranged. And no one can get a scientific knowledge of this system without the help offered to him by wiser and compe-

tent minds, any more than that a man can get a scientific knowledge of Astronomy by going out at night and studying the starry heavens without the help of books on astronomy. Unless a person is gifted with a very superior mind, he cannot get a systematized knowledge of God's word, by and for himself, without help from without; and even then at best he will know but very little of the great deal there is to be known. How can a person know anything about Archæology, which is of the greatest importance, is he to get a correct understanding of the Scriptures, unless he avails himself of the researches in this department of study? Then there is the department of Biblical criticism, of very great importance. History also must be studied, which throws much light upon the Bible. How can one teach in these matters which every pastor ought to be able to do, is he to be thoroughly furnished unto his work, unless he studies these subjects?

Nay, it is of the last importance that there be an educated-ministry; a ministry with vast stores of knowledge, and intellectual vigor and originality; men who have informed and do inform themselves upon these subjects. There is no study deeper than the study of theology. Theology means a discourse concerning God; unsearchable as God Himself; deeper than the deepest philosophy; higher than the highest flight of the poet's imagination; sublimer than the sublimest of the orator's eloquence. Its importance cannot be overrated. For the more we know of God, the better Christians we are; the more will we love Him; the more will we reverence Him. To know God and Jesus Christ whom He hath sent is life eternal, said Jesus (John 17: 3.) The Christian is commanded to grow in grace and *in the knowledge* of our Lord and Saviour Jesus Christ. (2 Pet. 3: 18). And if this is the case with the ordinary Christian, it certainly is pre-eminently true of the teacher among them.

We have occasion, therefore, to thank God for the many "schools of the prophets," which are established among us. Year by year from their sacred walls go forth men equipped with

at least the knowledge of how to study the various subjects of religion; men who in point of intelligence need not take a back seat in the world; whose mouths need not be closed in presence of the vaunted worldly learning. Would to God that the number of these men were swelled more and more. When we read that the countries of the heathens are being flooded with the sceptical literature of the West, on the inflowing tide of education and enlightenment among them, it will not do to send men weak in knowledge to try and convert them. *Dr. Christlieb*, of Bonn University, in a little book on Foreign Missions, which should be in every family, says it is so already in India. "Already," he writes, "there have been large placards with extracts from Paine's 'Age of Reason,' posted on the walls of Calcutta, and read with eagerness; and in places where there are high-grade schools, for example in Bombay, for years, as has been remarked, educated natives, in opposing the missionaries are heard to refer them to Hegel, Strauss, Renan. Along with the godless life of many Europeans, we meet here especially with many attacks which have been made on Christianity in Christian lands, the report of which has reached this remote land. From this fact many argue, that Christianity is in its death struggle at home, and therefore, it is laughable to wish to import it into other countries. Already our missionaries meet opposition missionaries, sent out by the Brahmins to confute them." (p. 181). If this is the case there, what must it be at home? Is it not of the last importance that very careful attention be paid to the training of those who are to counteract all this? Any stricture on the intellectuality of the present-day-ministry is calculated to do the cause of Christ harm. No person should write or say aught to cause candidates for the ministry to think at all less of the importance of acquiring "stores of knowledge and intellectual vigor and originality," whatever may be said or written to persuade them to acquire a high degree of spirituality. The one does not necessarily preclude the other. The two are not incompatible. To urge, as Kimbal does in his little book under review, a strict attention to holiness of life and character, and

a *heart* education, ought not to be done, as he rather impresses one as doing, by decrying *head* education. 'Tis true, we cannot urge too strongly, and too earnestly the great necessity of strict attention to character, and, *heart* religion on the part of ministers; and no doubt the true cause of failure in any ministry where it is found is, in the words of Mr. Kimbal, "to be found in the fact that preachers and hearers are so little in Christ and that Christ and His Spirit are so little in them;" yet "stores of learning and great intellectual vigor and originality" are not to blame for this, and ought not to be depreciated one iota on account of this.

The enemies of Christianity are learned and trained, and can goodness of heart and holiness of character alone overcome them? These are, indeed, a prime factor in the warfare, but surely not the only factors. The defenders of the faith must be educated, and trained; if they are not, the battle will be an unequal one, and the Christian cause is apt to be the loser. Learning and training alone will not suffice; but taking the two powers, the power of the influence in the world of "the serene, silent beauty of a holy life," which Spurgeon says is "next to the might of the Spirit of God," and the power of a trained and educated mind, you have that which is irresistible, and cannot but go forward conquering and to conquer in the cause of Christ.

Where are the Hannahs who are willing to give up their sons to the glorious cause of Christ? Oh, mothers think of the influence which you may be the means of exerting for Christ, by giving your sons to the Lord as did Hannah. Think, how through the boy so dear to your heart, many may be brought to Jesus, and when your boy comes to receive his crown,—he who through your prayers and influence was led into special service for God—surely "the diamonds of that crown will flash new glory upon your countenance." Oh! give the infant which now rests upon your arm to Jesus; like Hannah dedicate him to the Lord's service, and you will honor and glorify God, gladden your own soul, and do your child the greatest favor that you

can bestow upon him ; for “they that be teachers shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever.” (Dan. 12 : 3.) “Say ye not, there are yet four months and then cometh harvest. Behold I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest,” (John 4 : 35). “The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.” (Matt. 9 : 37-38.

Troy, Mo.

Note. See, for a forcible presentation of the attitude which the pulpit should assume to the skeptical culture of our age, an article by the late Stuart Robinson, D.D., in *Princeton Review*, January, 1879, entitled : “*The Pulpit and Sceptical Culture.*” I give an extract : “What, then, is the duty of the preacher in reference to this noisy, rampant, and aggressive scepticism ? Can he afford utterly to ignore it ? Evidently not. Shall he then arm himself with sling and stone, and go forth to meet these Lilliputian Goliaths who defy the armies of the living God ?” Must he shame the smatterers by going back to the foundation of their infidel systems, and instructing the people in the catagories of Kant and the philosophy of Hegel, with their outflowing in the destructive criticism of the Tübingen school ? Must he expound and expose the Positive Philosophy, and point out the mistake of Sir Wm. Hamilton in regard to the unconditioned and the unthinkable ? Must he discuss with Herbert Spencer his system of the universe developed from the unknowable, and his new theory of creation under Darwin’s law of development ? Must he mark cut for the people the mistakes of the philosophers concerning that mysterious line which separates between the knowable and the thinkable and the unconditioned and unknowable ? Must he follow Tyn-dall, and Huxley and Darwin into the *Penetralia* of nature and expose the missing links in their theories of the origin of man and of the universe ? Must he trudge with Sir John Lubbock over his immeasurable mudbank of facts often falsely so called, or grope his way with Baron Gould through his immeasurable fogbanks of speculation touching the genesis of man and his religion ?” And this is his judicious answer to all these forcible questions :

“Manifestly not. This would be practical laying aside the duties of his office. And moreover such is not the true method of meeting error in the popular mind even philosophically considered. Every minister of intelligence and experience has discovered that the most effective method of destroying the influence of error over the minds of men is not to give chase after it into the wilderness of controversy, but to instill into the minds of

people clear and distinct ideas of the contrary truth. *The surest antidote (italics ours) to falsehood is clear-cut, simple statement of the positive truth, which falsehood assails.* There is a profound philosophy underlying the instruction given by an inspired Apostle to a young friend in the ministry, and one specially appropriate to the young minister of this day: 'Keep thou that which is committed to thy trust; avoiding profane and vain babblings and oppositions of science falsely so called.' And elsewhere the same apostle declares his own method of dealing with the sceptical culture of his day. "The Greeks seek after wisdom; but we preach Christ crucified, to the Greeks foolishness."

V.

HISTORY OF THE PUBLICATION EFFORTS OF THE GERMAN REFORMED CHURCH.*

I HAVE been asked for a History of the Publication Efforts of the German Reformed Church. The request, when first presented, started me out into a series of queries. The Publication Efforts of the German Reformed Church! What, have her labors, in this particular department, been such as to render them worthy to be spoken of in such terms? Have these efforts indeed a history? And is this history possessed of sufficient interest and importance to make them worthy of special record?

A little reflection soon satisfied me that the German Reformed Church may in truth be said to have been engaged in Publication efforts; that these efforts, such as they have been, have a history, and that this history is not entirely devoid of interest and importance. I could not, therefore, decline doing at least something in the way of complying with the request addressed to me, though pressed with labors abundant in another direction. With your indulgence, therefore, it will soon be seen what I shall be able to make out of the subject assigned me. For the sake of order, convenience, and perspicuity, I shall divide the present history into the following periods: 1) The Chaotic Period; 2) the Formative Period; 3) the Organized Period; 4) the Reconstructed Period; 5) the Reverted and Destruction Period; and 6) the Resurrected Period.

* This paper was prepared by the late Rev. S. R. Fisher, D. D., and read by him before the Historical Society of the Reformed Church at its Anniversary held in Baltimore, Md., in October, 1867. It is now published on account of its historic value.

I. *The Chaotic Period.* This properly commences with 1805 and extends to 1828. It is true, something was done, prior to the date at which I have fixed the opening of this first period, in the way of furnishing hymn books and catechisms for the use of the Church. The first copies in use were imported from Europe. It was not long, however, after the Church was planted in this country, before the demand for them justified the publication of an edition in America. The first edition, of which I have been able to gain any knowledge, was published by Christopher Saur, in Germantown, Pennsylvania, as early as 1744, two years before Schlatter came to this country on his mission to the churches. It contained, however, only the Psalms in metre, and a selection of about seven hundred hymns. Another edition was published by him in 1752. This contained, in addition to the Psalms and Hymns, the Heidelberg Catechism, morning and evening prayers, fast day, penitential and communion prayers, the Gospels and Epistles for the Church year, a short history of the Destruction of Jerusalem, and closed with devout private prayers for use in the Church. He published still later editions. At the same time copies were still imported from Europe, which contained additional matter to what had appeared in the earlier editions of Mr. Saur. One of these, printed in large type, which was in extensive use in the Reformed churches in this country, contained full Liturgical forms for all prominent public occasions, taken from the Palatinate Liturgy, which we heard our fathers in the ministry use when we were quite young, and which provide for responses, especially in connection with a number of the hymns for festival occasions, and also use language in the Absolution and kindred offices of the very strongest kind.

In 1794 the Synod resolved upon preparing a new Hymn Book, "the Psalms of which were to be taken from Lobwasser and Speng's improved version, and the Palatinate Hymn Book to form the basis of the hymns, with this difference only, that some unintelligible hymns be exchanged for better ones." This hymn book was prepared principally under the lead of the

elder Rev. Dr. William Hendel. It was published in 1796 by one Steiner. The copyright of the book seems to have been vested in Synod, as we find "the copyright to print the book was transferred by Synod to Mr. Billmeyer in 1800."

An edition of the Catechism alone was printed as early as 1790, by Carl Cist, of Philadelphia. Another was published in 1807, by Conrad Zentler, and still later editions by other publishers.

In 1816, the hymn book, known as "Die Gemein Schaefflitsche Gesangbuch," designed for the joint use of the Lutheran and Reformed churches, was published by Mr. Benner, at Sumneytown, Montgomery county, Pa. Editions of this book, with sundry improvements, have continued to be published, at the same place, to the present day.

All this publication work was done by publishers over whom the Synod had no control, except perhaps the hymn book prepared by Elder Hendel. In my search into the Records, to which I had access, I have not been able to discover any evidence that the German Reformed Church, as such, engaged in any direct publication efforts, prior to the year 1805. It was in that year that she first published her "Synodal Ordnung," which had been adopted in 1793, together with some addenda, which had been made in 1800. If she issued any circulars, pamphlets, books, or other learned documents prior to that date, the evidence of the fact has not become tangible to me.

The most remarkable publication effort connected with this period was commenced in 1817. Up to this date, all her Synodical Records were preserved in manuscript. It was, in the year indicated, resolved to publish her minutes in pamphlet form, which was accordingly done. There is appended to those also of that year a very interesting historical sketch of the Rise and Progress of the Synod of the German Reformed Church in Pennsylvania and adjacent States. This good custom of publishing the Minutes of Synod thus inaugurated, has been continued down to the present time. The Minutes were, for a number of years, published exclusively in the German

language. It was not till 1825 that it was resolved to publish them thereafter in both the German and English languages, which resolution has been scrupulously adhered to down to the present time, and bids fair to be observed still for many years to come.

II. *The Formative Period.* This commences in 1828, and extends to the close of 1839. A considerable step forward was made at the beginning of this period.

It had become common for different ecclesiastical bodies to have their organs or mediums of communication with the public, and in view of the great benefits evidently to be derived therefrom, the German Reformed Church was very naturally constrained to avail herself of them. Accordingly the publication of a monthly periodical, entitled "The Magazine of the German Reformed Church," was commenced in Carlisle, Pa., in 1828, under the direction of the Board of Missions. It was soon afterwards, in the fall of 1829, removed, along with the Theological Seminary, to York, Pa.

After three volumes had been published, it was changed into a small quarto newspaper, but still published only monthly. With this change of form the title also was changed to that of the "Messenger of the German Reformed Church." Its regular monthly issue was continued until July, 1834, from which time until July, 1835, it was published semi-monthly. At this latter date, it was changed to a weekly folio sheet, and its publication transferred to Chambersburg, Pa.

The "Magazine," except for a very short period, when it was edited by the Rev. Daniel Young, whose labors were terminated by his death, and the subsequent monthly and semi monthly "Messenger," were under the editorial management of the Rev. Dr. Lewis Mayer, whose ability as a classic and elegant writer, and profound theologian, was generally acknowledged and appreciated.

With the change of the "Messenger" to a weekly folio sheet, and the transfer of its publication to Chambersburg, the title of the paper also was changed. It was then known simply

as the "Weekly Messenger." The first and specimen number was issued in July, by the Rev. Dr. B. S. Schneck. The regular weekly issue commenced about two months later. For a short period, the paper had no ostensible editor, but was issued mainly under the management of the Rev. Henry L. Rice, pastor of the Reformed Church at Chambersburg. In November following, the Rev. Dr. B. S. Schneck became permanent editor of the "Weekly Messenger," by whom it was regularly issued during the remainder of the historical period now under consideration.

A German monthly magazine, entitled "Evangelische Zeitung," was started in 1832, by the Rev. Dr. S. Helffenstein, the pastor of the Race Street Reformed Church of Philadelphia, and after being issued by him for a short time, it fell into other hands; but having become disorderly in its course towards the Synod, it was formally disowned by it in 1833.

In 1834 a sprightly little monthly German paper, entitled, "Der Herold," was commenced in Harrisburg, Pa., by the Rev. Dr. D. Zacharias, then pastor of the Reformed Church at that place. It was, however, soon discontinued for want of patronage. In 1836, another German monthly was commenced, by the Rev. Dr. B. S. Schneck, then pastor of the Reformed Church in Gettysburg, Pa., entitled "Der Christliche Herold," and in the year following, the publication of still another, entitled "Die Evangelische Zeitschrift," was commenced, by the Rev. John C. Guldin, of Chester county, Pa. In 1837, these two papers, which had both been started as private enterprises, were transferred to the Board of Missions. They were then merged into one, and published by the Board, under the title of "Die Christliche Zeitschrift," and edited by the Rev. Samuel Gutelius, then pastor of the Reformed Church at Gettysburg, Pa.

The facts stated represent the condition of the publication efforts of the Reformed Church in the sphere of periodical literature at the close of what I have denominated the Formative Period. To complete this part of the history, it is necessary to add a few remarks in reference to publication

efforts in another sphere, occurring simultaneously with the others.

In the early part of the Church's history in this country, the religious services were conducted exclusively in the German language. In consequence of the gradual introduction of the English language into some of the congregations, the demand naturally arose, in the course of time, for an English hymn book. That published by the Synod of the Reformed Protestant Dutch Church was pretty generally used for a number of years. It came to be felt, however, that one distinctively her own was demanded by the wants of the Church. This led to the preparation of our present English hymn book, by a Committee of the Maryland Classis, under the authority of Synod, which was submitted to Synod for inspection in 1830, when it was approved, and its publication formally authorized. The Appendix was attached to it three years later, when the new editions were published, in both a small and large form.

III. We are now prepared to enter upon the third division in our history, which I designated as the *Organized Period*. This commences with 1840 and extends nearly to the close of 1848.

Up to the commencement of this period, the publication efforts of the Church were somewhat scattered and disorganized. The tendency, however, for some time previously had been towards concentration and organization. It was felt that it was important for the interests of the Church connected with this particular enterprise, that the publication of her several periodicals and books should be concentrated in one point, and brought more directly under her control. Heretofore her printing had been done by outside publishers. The periodicals, except the "Messenger," were individual enterprises, and her Catechism had been printed by any publisher who thought he could find sufficient sale for it to justify the undertaking.

The desired centralization and consolidation was happily effected by the founding of the Printing Establishment. There has been some little difference of opinion, as to whom belongs

the honor of first suggesting the propriety of getting up such an establishment. It has been claimed particularly by two contestants; but from all the testimony I have been able to gather on the subject, I am inclined to award the honor to the Rev. J. Casper Bucher, at that time pastor of the Reformed Church at Middletown, Md. Moneys had been some time gathering by pledges and contributions for commencing the enterprise. A suitable room in the Masonic Hall in Chambersburg, Pa., was at length rented, and the necessary presses, types, material and fixtures for opening a regular printing office were purchased; and accordingly the Printing Establishment of the German Reformed Church commenced its existence on the 1st of January, 1840.

It was at this particular juncture, that the writer became connected with the publication operations of the Church. The first three months of this year he devoted mainly to the raising of funds for placing the Establishment upon a firm basis. In April of the same year, he was associated with the Rev. Dr. B. S. Schneck, in the editorship of the "Messenger," and in this relation, sometimes as associated editor, and at other times as sole editor, he has continued to the present time.

At the opening of the Printing Establishment, the "Christliche Zeitschrift" was transferred from Gettysburg to Chambersburg, and edited by the Rev. Dr. B. S. Schneck. The printing of the English hymn book was given to the Establishment, and the publication of both the English and German editions of the Heidelberg Catechism was also commenced. In 1842, the German hymn book, known subsequently as the Chambersburg Hymn Book, was compiled by a committee appointed by the Synod of the previous year, and published.

In 1843, the building, part of which had been before rented, was purchased, and a book bindery department added to the establishment.

Up to 1844, the Establishment was under the control of the Board of Home Missions. As it grew in proportions, however, it was found that its business took up much of the time of the

Board, and diverted its attention to that extent also from its more appropriate and immediate work. A Board of Publication was accordingly organized by Synod in 1844, and the publication operations, with the Establishment itself, were committed to its special control.

The Printing Establishment started with considerable promise of success. In the course of time, however, its financial matters seemed more or less to drag, until it became involved in serious pecuniary troubles. This arose, according to my best judgment and belief, principally from the fact, that it was not started upon correct business principles. It had no regular responsible business head at its commencement. An outside treasurer was appointed, who simply received the monies, and undertook to pay the bills as they were presented, when monies were at hand for that purpose. The purchase of material and the management of the internal operations were left to get along as best they could. There was no well-organized system for gathering in and husbanding the funds, and raising the ways and means.

The natural and necessary consequence of this state of things was that in 1844, after a few years' existence, when a regular superintendent, in the person of the Hon. Henry Ruby, was appointed, and when the first full regular report of the condition of the Establishment was prepared, it was discovered that its actual liabilities amounted to nearly \$14,000, a part of which, it must be stated, had been passed over to the Establishment at its commencement, along with the papers which had been previously published by private contract. It is true, that offsets to a considerable amount were reported in the shape of assets; but these were not readily made available for the liquidation of the debts, and hence did not serve much in the way of affording immediate pecuniary relief. The superintendent struggled through a series of nearly four years, in the midst of peculiar difficulties, to relieve the Establishment of its pecuniary embarrassment, and still carry forward its regular operations. The desired success, however, did not attend his well-meant

efforts. A series of circumstances at last combined, which led to the introduction of a new period in the history of the Publication efforts of the Reformed Church, the particulars of which must be reserved for another portion of this history.

Near the close of this period, the publication of the "Western Missionary" was commenced. This circumstance necessarily curtailed the circulation of the "Messenger" materially for a time, and added some little to the pecuniary difficulties under which the Establishment had been previously struggling.

Before bringing the remarks connected with this part of the present history to a close, one feature of considerable prominence by which the period was marked, must receive some attention. Reference is had to what is known as the Anxious Bench controversy. The discussion on this subject was commenced in the periodicals of the Church in the early part of this period, and was continued under more or less variation as to form, into a considerable portion of the one which followed. It had reference to the introduction into some of the Reformed Churches of what are technically known as *new measures*, or the Methodistical mode of conducting religious worship and promoting the spread of religion, which was regarded by its opponents as antagonistic to the spirit and genius of the Reformed Church. This discussion furnished the occasion for the publication of a little work prepared by the Rev. Dr. J. W. Nevin, entitled "The Anxious Bench," which received a very extensive circulation, and exerted a most powerful influence in all directions.

In 1843, the Rev. Dr. P. Schaff was called from Berlin, Germany, to a professorship in the Theological Seminary at Mercersburg, Pa. He arrived in America in 1844, and was received by the Synod at Allentown held in that year, and regularly installed in his professorship. He thus became associated with the Rev. Dr. J. W. Nevin in his labors in the Theological Seminary. His inaugural address was elaborated into a considerable theological treatise, and published in the form of a large pamphlet in both the German and English languages,

into the latter of which it had been translated by the Rev. Dr. J. W. Nevin. This was the occasion of giving the discussion in the periodicals of the Church, somewhat of a theological turn, and resulted in the trial of the Professors for heresy, at the instance of the Philadelphia Classis, under the lead of the Rev. Dr. J. F. Berg, at the Synod at York, in 1845.

During this period, what is known as the Mayer Liturgy (1841), authorized by the Synod at Greencastle in 1840, "The History and Genius of the Heidelberg Catechism," by Rev. Dr. J. W. Nevin (1842), and the "Exercises on the Heidelberg Catechism," prepared by myself (1844), were first published. "The Mystical Presence" also, by the Rev. Dr. Nevin, was issued by an outside publisher, in 1846. In connection with this or any subsequent period, only such publications issued by outside publishers are referred to as have some bearing on the Reformed Church.

IV. We are now prepared to enter upon what has been denominated the *Reconstructed Period*. This commenced in the fall of 1848, and continued until the close of 1863, and covers the several years during which the Publication operations of the Church were conducted by the firm of M. Kieffer & Co. It had an eventful beginning, and its progress, especially during the last decade of its existence, was marked by several episodes, which must ever be of singular historical interest and carry with them their instructive lessons.

I have already hinted at the causes which led to the reconstruction of the Publication operations of the Church. The truth of history and an intelligent view of the case, will require me to enter somewhat further into particulars.

As has been already stated, the Printing Establishment, under the unbusiness-like manner in which its finances were managed and its affairs carried forward during the first few years of its existence, became deeply involved in debt. The Superintendent, who subsequently took charge of it, strove in vain to extricate it from its pecuniary difficulties. These, instead of becoming less, grew somewhat on his hands, though, it

is true, the assets of the Establishment at the same time continued to accumulate. From some cause or other, which perhaps it might be difficult satisfactorily to explain, he did not receive the full and hearty co-operation of the Church. Confidence in the solvency of the Establishment was gradually lost. Several of the Classes were induced to act on the subject, among which the Classis of Maryland was prominent, and very naturally in the circumstances, the Synod itself also was at length led to move in the matter.

Accordingly, in 1847, a committee was appointed by Synod to investigate the affairs of the Printing Establishment, especially with a view to ascertain its real financial condition, and to decide as to the propriety of the Church continuing the present mode of issuing its publications. This committee, after what was by some regarded as a very partial investigation, reported to the Synod held at Hagerstown, Md., in 1848. It presented such a picture of the condition of the Establishment that the Synod, after a somewhat protracted and animated discussion, was induced, with singular unanimity, over the earnest remonstrances of those who were personally responsible for its pecuniary liabilities, to resolve to wind up the affairs of the Printing Establishment, and to issue her papers and other publications through some outside publisher, by special contract; and accordingly appointed a committee to carry the resolution into effect.

After this measure had been carried, then came the "tug of war" over the question involving the locality from which her publications should be issued in future. Baltimore had been prominently fixed upon by many in anticipation of a change in the location of the publication operations. Very suddenly and unexpectedly, however, a formidable competitor for the honor sprung up in the little village of Mercersburg, which was then dignified as the sole locality of the literary and theological institutions of the Church. After a spirited contest, the little giant prevailed, so far as concerned the publication of the periodicals, by a small majority. The publication

of the hymn books, catechisms, etc., of the Church, were allotted to Baltimore, with but little opposition. As soon as this contest was decided, my friend, the Rev. Peter S. Fisher, naively remarked to me, in German: "Einer hat der Hase aufgejagt; ein anderer aber, hat ihn gefangen." I give this remark because I regard it as explanatory of much connected with the movements which culminated in the action of Synod to wind up the Printing Establishment.

It is, however, often much easier to resolve upon doing a certain thing, than to carry the resolution into effect. Such was the case in the present instance. The view of the condition of the Establishment presented to Synod, and its action ordering its dissolution, very naturally produced considerable excitement in the place of its location, especially amongst those who were pecuniarily interested in its affairs. No provision was made to protect those who were personally responsible for a large amount of the liabilities of the Establishment, or to meet the claims of its creditors, beyond the simple authority given to the committee to wind it up, to dispose of the property and make arrangements with the various claimants with reference to the time and manner of paying their claims, and the declaration that Synod considered itself bound to meet all its liabilities, provided the creditors would allow the committee at least one year's time to settle up its affairs; and also pledging the future profits from the publication of the papers and books of the Church to meet any deficiency that might occur in settling up the affairs of the Establishment. Such an arrangement would not pay notes maturing in bank, or meet the claims of private individuals, which would very naturally be pressed, when it should be ascertained that its affairs were about to be wound up.

Thus a crisis was created. A meeting of the Board of Publication was called to co-operate with the committee in making their arrangements to carry out the instructions of Synod. At the same time, the party from Mercersburg, who had submitted proposals to Synod for the publication of its papers at that place, was notified to meet the committee and the Board, to

consummate the contract. This party, though known to be within reach at the time, failed to make his appearance either in person or by letter, and thus signified his purpose to withdraw his proposals, on the alleged ground, as was afterwards ascertained, that the Synod had failed to give him the publication of its books along with its papers, both of which had been included in his proposals.

The hour became a critical one, especially for those who were personally responsible for the liabilities of the Printing Establishment. Something had to be done to allay the anxiety of its creditors, and to prevent their commencing forced proceedings. There was no time to be lost. Synod's original purpose was defeated from the very start, and the delay attendant upon calling a special meeting of Synod in order to make new arrangements, would be fraught with peril. At this juncture, the Rev. Moses Kieffer, then residing at Hagerstown, Md., and a member of the Board of Publication, proposed privately to the Rev. Dr. B. S. Schneck and myself to form a company to carry on the Printing Establishment as an individual enterprise, receiving it as it was with all its liabilities, and obligating ourselves to carry forward the publication operations of the Church, on condition that the property of the Establishment be transferred to us, and the Synod would obligate itself to give us its patronage and co-operation. As Dr. Schneck and myself were personally liable for a large amount of the indebtedness of the Establishment along with the Superintendent, upon whom the whole of its liabilities rested, we gave the proposition consideration, and with a little fear and trembling yielded our consent to the arrangement.

The Rev. Dr. M. Kieffer submitted the proposition to the Board of Publication, which cordially acceded to it, and immediately had the legal papers executed necessary to perfect the contract. Of course, the whole arrangement was subject to the approval of Synod at its next annual meeting. This approval was obtained, with the single condition annexed, that the firm of M. Kieffer & Co. should pay annually to Synod a bonus of

\$300 during the existence of the contract, which was to extend through five years, which condition was acceded to and complied with.

The business firm of M. Kieffer & Co., being thus inaugurated, they, with myself as the business head, proceeded at once to make arrangements for allaying the clamors of creditors, and carrying forward the Publication operations of the Church. The publication of the papers was already in our hands, and arrangements were entered into with the Rev. Dr. Elias Heiner, to whom the Synod had given the publication of the books of the Church, to have this part of the work also done at the Establishment in his name, until the Synod should act upon the whole arrangement.

Soon after the sale of the Printing Establishment to M. Kieffer & Co. had been confirmed by the Synod, the firm procured a large power press, and from time to time added such other facilities for carrying forward the work committed to their hands as the growing wants of the Church seemed to demand.

At the opening of this reconstruction period of the Publication efforts of the Church, the titles of the respective papers were changed by direction of Synod. That of the English paper was changed from "Weekly Messenger" to "German Reformed Messenger," and that of the German paper, from "Christliche Zeitschrift" to "Reformirte Kirchenzeitung." Through the whole of this period also, it has been my lot, besides having the business management in my hands, to be connected with the editorial department of the "Messenger," at intervals having another associate with me in its labors, the Rev. Dr. B. S. Schneck, from 1848 to 1852, the Rev. Samuel Miller from 1852 to 1857, and the Rev. B. Bausman from 1858 to 1861. The "Kirchenzeitung" was edited by Rev. Dr. B. Schneck from 1848 to 1852, and from 1857 to the close of this period. During 1851 and part of 1852, the Rev. N. Gehr was associated with him in the editorial department of the "Kirchenzeitung." From 1852 to 1853 it was edited conjointly by

the Rev. N. Gehr and Rev. Samuel Miller, and from 1853 to 1857 by the latter alone.

The Anxious Bench controversy which was commenced during what we have termed the Organized Period, and which after having been changed to a doctrinal form, was still rife at its close, was continued with more or less violence during the earlier portion of this period, but eventually culminated and expended itself in the trial of myself for official misconduct as editor of the "German Reformed Messenger," which took place at the Synod of Philadelphia in 1852, and occupied two days or more of its sessions. The trial resulted in a triumphant acquittal, and as a consequence of it, the further continuance of the controversy was abandoned. Those who came to us from abroad and took a conspicuous part in it soon thereafter left the Church, and those of the sons of the Church, who were unfortunately drawn into it, quietly acquiesced in the voice of the Church, and labored on for her interests, as though nothing had occurred, for which course they were always respected and honored by their brethren with whom they had been led for a season to differ.

On the first day of January following this same Synod, the original contract between the firm of M. Kieffer & Co. and the Board of Publication on behalf of Synod, would expire. It became necessary, by virtue of the contract itself, to make a new arrangement for the future, either by repurchasing the Establishment from M. Kieffer & Co., or making some other arrangement for the continuance of the Publication operations of the Church. The firm submitted alternative propositions to Synod, one of which was accepted, in which they offered to continue to carry forward the publication affairs, without any risks to Synod, giving to it at the same time an equal interest in the property and earnings of the Establishment, on condition that the Synod give all its printing into the hands of the firm, and use all proper means to secure the co-operation of the Church with the firm in carrying forward their operations, etc. This led to the Contract between the Firm and the Publication Board

on behalf of the Synod to continue in force for ten years from the 1st of January, 1854, which was, during its existence, at different times and from different causes, the subject of a considerable amount of discussion and animadversion.

The Mayer Liturgy, which had been approved by Synod in 1840, and was soon thereafter published in both the English and German languages, did not seem to meet the wants of the Church. It was felt that something different from this was needed. Accordingly an overture, looking to the preparation of a new Liturgy, came before Synod at Lancaster in 1847 from the East Pennsylvania Classis. This led to a series of labors and Synodical action, continued through a number of years, which at last culminated in the preparation of the Liturgy, the provisional use of which was authorized by the Synod, at Allentown, Pa., in 1857, and which after the lapse of a few years, became the subject of animated and continued discussion in our periodicals and at the meetings of Classis and Synod.

The Committee to whom the preparation of this Liturgy had been committed saw proper to have it published outside of the Publication Office of the Church. This the Publication firm regarded as a direct violation of the contract existing between them and the Synod, and so pronounced it at the time; but as they did not look upon it as a paying operation, made no serious opposition to it, beyond preventing the Synod from committing itself to the principle involved in this particular act of the Committee.

Another item of more prominence and greater interest connected with the Publication operations of the Synod during this period, may properly be denominated the German Hymn Book Controversy.

It seems that the German hymn book prepared by the Committee of Synod and first published at Chambersburg in 1842, did not prove satisfactory to the whole of the German portion of the Church. Hence repeated overtures were brought before Synod, looking to a revision of this book, or the preparation of

a new one. This at length resulted in the appointment by the Synod at Chambersburg, in 1855, of a committee of which the Rev. Dr. P. Schaff was chairman, to proceed under instructions given, with the preparation of a new hymn book. This committee reported to the Synod at Allentown in 1857, giving a full outline of the plan of the book they proposed to prepare, and among other things, asked for instructions in regard to the manner of publishing it. It was the desire of the chairman of the committee to obtain authority from Synod to publish the hymn book by an outside publisher, in the same manner in which the Provisional Liturgy had been published. This the firm of M. Kieffer & Co. stoutly resisted, as a flagrant violation of the contract between them and the Synod, in which the Synod had obligated itself to give all its printing to the firm. This gave rise to an animated discussion. The firm triumphed, much to the dissatisfaction of the chairman of the German hymn book committee. This was the commencement of a controversy which continued through a series of years.

The committee, however, went forward with their work. In the mean time several attempts were made by the Synod's Publication firm and the chairman of the committee to come to terms with regard to the publication of the hymn book, but without any tangible success.

At the following Synod, in Frederick, Md., 1858, the hymn book was submitted to the Synod, and arrangements sought to be effected for its publication. This again gave rise to an animated and protracted discussion. The chairman of the committee insisted that the Publication firm be required to pay regular copy money to Synod for the privilege of publishing the hymn book. This the firm resisted, as in conflict with their contract with Synod, and as unjust, because it would be in fact an exaction of two bonuses from the firm, one of which was already provided for in the contract, which gave the Synod an equal interest with the firm in the profits of their business. At the same time, they expressed their willingness to make any reasonable compensation for the labors expended upon the

preparation of the book. The Synod became perplexed in its counsels, but finally disposed of the matter for the time by submitting the whole subject to the decision of a committee, with instructions to report at its next meeting.

This issue of the case was unsatisfactory to the chairman of the committee, especially on account of the delay it would occasion in getting the hymn book before the public. He accordingly asked and obtained permission from Synod to withdraw the work from before it. It was, a short time after this, published as his own private property, with the title, as it had been determined upon by Synod, changed. In this form and these new circumstances, the book was submitted by the chairman of the committee to the consideration of Synod at its next annual sessions at Harrisburg, Pa., in 1859, of which Synod he himself was President.

The committee to whom the book, with the accompanying memorial of the chairman of the committee by which it was prepared, was submitted by Synod, reported among others, a resolution adopting the book as the standard German hymn book of the Reformed Church, and sanctioned its publication by outside publishers. This very naturally revived the old controversy with the printing firm of Synod, and led to the most exciting discussion which was at any time had in regard to the subject. The differences were at length compromised between the Synod and the firm, by the Synod agreeing to pay the firm, at the termination of their contract, \$1000 out of Synod's interest in the Printing Establishment, in consideration of the firm's surrendering their right to publish the new German hymn book.

Along with this German hymn book controversy, very naturally, various side issues repeatedly arose in the course of its progress, one of which particularly related to the manner in which the title to the real estate of the Establishment at Chambersburg was held by the firm of M. Kieffer & Co. All this too, was finally most effectually quieted by the retransfer of all the property of the Establishment to the Church.

During the Reconstructed Period of their history, the printing operations of the Church were considerably enlarged. A new and favorable location in the centre of the town of Chambersburg had been secured for them, and everything brought into a position to indicate most ample success, and promise well for the future. The result was considered a marvel by many acquainted with all the facts in the case.

The publication of the "Mercersburg Review" was commenced in Mercersburg, Pa., during this period, in 1849, and subsequently transferred to the Printing Establishment at Chambersburg, in 1853. The subjects discussed from time to time in this quarterly were the source of much controversy. Its publication was suspended after 1861.

In 1850, the Rev. Dr. H. Harbaugh commenced the publication of his "Guardian," a monthly, designed especially for young men and ladies, first at Lewisburg, and then at Lancaster, Pa. This publication was also transferred to the Establishment at the commencement of 1863.

During this same period also were published at the Establishment, "Wanner, on the Family;" "The Church Member's Manual," by the Rev. J. Stoneberger; the "Heidelberg Catechism Simplified," and "The Family Assistant," by the writer; "The Palatinate Catechism" translated into English, by the Rev. Dr. H. Harbaugh, and an edition of it also, in the original German; and two Child's Catechisms, one by the Rev. Dr. H. Harbaugh, and the other by the Rev. N. S. Strassburger.

As outside publications we may note, the six volumes of Dr. Schaff's "Kirchenfreund," published at Mercersburg, and his "History of the Apostolic Church" and "History of the Church during the First three Centuries;" Bausman's "Sinai and Zion;" Dr. Bomberger's Translation of Herzog's Encyclopædia, his Infant Baptism, and a few other publications, and Dr. Williard's Ursinus on the Heidelberg Catechism, published in Columbus, O., in 1851.

A Sunday-school paper, entitled "The Pastor's Helper," by

the Rev. G. B. Russell, commenced its monthly issue, in Pittsburgh, Pa., in January, 1859. Within this same period also, the German publication interest in the West had its origin, which has centred at Cleveland, Ohio, from which place are issued a German weekly, "Der Evangelist," a quarterly, "Der Reformirte Waechter," and a Sunday-school monthly, "Das Sontag's Schul Blatt," besides several German works of more or less importance.

I might, in connection, with the present period, very properly detail some of the trials and experiences incident to the proximity of the place of publication to the seat of the late civil war, and the occasional visits of the Rebel army, and especially of the invasion of Pennsylvania by Gen. Lee's army in 1863. To do this, however, would too much protract the present history, which already threatens to be necessarily longer than I had desired or anticipated. I will simply remark, that for three weeks during the invasion, our publication operations were suspended, except that, not very much in consonance with our feelings, we were advanced to the high dignity of being public printers to his Excellency, General Lee and his Rebel Army.

V. We now pass over to what we have denominated the *Reverted and Destruction Period* of the History of the Publication Efforts of the German Reformed Church. This was indeed a very brief period, extending only a little over six months. It was, however, an eventful and most momentous one.

The second contract between M. Kieffer & Co. and the Synod, in regard to its publication operations expired on the 1st of January, 1864. It became necessary, therefore, for the Synod which met at Carlisle, Pa., in 1863, to make arrangements for carrying forward its publication interests after that period. The firm was willing, on certain conditions, to continue to conduct them as an individual enterprise, if the Synod so preferred. At the same time, however, they offered to convey to Synod all their right, title and interest in the Printing Establishment, with all its property and assets, for the consideration of \$4,000,

and their release from all obligation for the claims still resting upon it. This was a most generous proposition, and was so intended on the part of those who made it.

As was stated by the writer, who was familiar with all the details of the Establishment, when examined on oath before the Committee of Award appointed by the Legislature of Pennsylvania, to distribute among the sufferers in the destruction of Chambersburg by the Rebel Army, the \$500,000 it had appropriated for their relief, he considered the Establishment at the time of the transfer to Synod worth, above all incumbrances, at a moderate calculation, from \$25,000 to \$30,000. The liberality of the proposition from the firm was recognized by the Synod, though it was not fully apprized of the real value of the Establishment at the time, and it gave some expression of this in the fact that it, at its own instance, increased the consideration money from \$4,000 to \$5,000. The proposition was accordingly, after a full consideration, heartily accepted. The Synod thereupon appointed its present Publication Board, with myself as its business head, to receive the Establishment from M. Kieffer & Co. on the conditions proposed, and to conduct its Publication operations in future. It was only when the Board met on the first of January, 1864, to consummate the contract and inaugurate the new arrangement, that, according to the declaration of the members at the time, they came to realize to any proper degree, the extent and value of the property belonging to the Printing Establishment.

The Board started out in its enterprise with great encouragement and hope. To meet the wants of the Church in the Publication department, especially in the way of furnishing books adapted to the needs of its membership, it determined upon enlarging the facilities of the Establishment for issuing books. An additional superior four-roller Adams power press, adapted to fine work, was purchased, and a variety of improved machinery needed for bindery purposes. A large stock of paper and other material, were also procured, with a view of entering in good earnest upon the work it had marked out for itself.

Just as all these arrangements were being completed, a portion of the Rebel army, under the lead of Gen. McCausland, entered Chambersburg, on the morning of the 30th of July, 1864, and laid the greater portion of the town in ashes. In the general destruction, our beautiful Printing Establishment, with all its valuable contents, was involved. Nothing was saved from the general wreck, except the stereotype plates and the principal account books, which were in a large fire-proof vault, built in the previous spring for the use of the Establishment. Thus was the labor of years wantonly destroyed in the course of a few hours. The loss, at a moderate estimate made at the time, footed up at nearly \$43,000. The stereotype plates, book accounts, and the lot with the ruins upon it, were all that was left of our previously flourishing Printing Establishment.

The members of the Board of Publication, soon after the disaster, convened at my dwelling to survey the new situation of affairs, and to consult as to what was to be done in the exigencies of the case. This introduces us to the

VI and last division of our history, *The Resurrected Period.*

It was felt that the Publication operations of the Church must be recommenced and go forward with as little delay as possible. There were no facilities for the purpose immediately at hand in Chambersburg; nor were they indeed to be had anywhere outside of one of our large cities. The Board, therefore, instructed me to repair to Philadelphia, and ascertain what arrangements could be made for resuming our publication operations in that city. This duty was promptly attended to, and a report accordingly made to the Board. As the result, I was instructed to have the papers of the Church published in the Printing Establishment of James B. Rodgers, Nos. 52 and 54 N. 6th street, on the terms proposed by him.

The last week in August, after having made such arrangements as I could for my scattered family, found me in Philadelphia. Such was the crowded condition of the boarding-houses generally at the time, that with much difficulty I suc-

succeeded in getting a room in which to lodge and perform the labors devolving on me in my new circumstances. To rent a comfortable house for my family was out of the question. After a year's unsuccessful effort in this direction, the renewal of my family circle was effected only by getting possession of a dwelling by purchase.

To obtain a suitable office, in which to transact business and perform editorial labor, was attended with similar difficulties. I owe much to the kindness of Mr. Rodgers, our printer, for such accommodations as I had for nearly one year and a half, as well as for many other favors conferred. He gave me permission to erect shelving in his counting-room for receiving such books as were indispensable to meet present wants, and also had a small room partitioned off from the large composition room on the fifth story of the building occupied by his printing establishment, for my special use during such hours as it was necessary for me to be near at hand. To add to the favor, all this was cheerfully and gratuitously bestowed. It was with his aid also that I was able finally to secure the room now occupied by our Establishment, on moderate terms. The room incidentally came under his control, and was kindly proffered to us and accepted, about a year before, he succeeded by persevering efforts, in having it vacated for our occupancy. I am thus particular in mentioning these things, to show the special difficulties under which we were obliged, by the force of circumstances beyond our control, to revive the Publication operations in their new sphere and peculiar surroundings.

In the first week of September, after the intermission of four weekly issues, the publication of the "Messenger" and "Kirchenzeitung" was resumed. "The Guardian," the number of which for August was destroyed at Chambersburg, just as it was passing through the press, also again made its appearance. Gradually other operations likewise were resumed, as the pressing wants of the Church required. Editions of the Hymn Book and Catechism were issued about the close of the year, and subsequently repeated, as the demand for them increased.

It was not, however, until possession of our present rooms was obtained, that we were able to resume our Publication operations to advantage. This occurred in February, 1866. A regular Church Book Store has been opened and carried forward with encouraging success to the present time, and promises to be no mean agency in the future in promoting the interests of the church. Of course, as the facilities for business multiplied, and the work in hand increased, I have called to my aid such assistance in the different departments as the success of our operations seemed imperiously to demand.

In June, 1865, the Board of Publication made arrangements with the Rev. Geo. B. Russell, of Pittsburg, who had hitherto published the Sunday-school paper entitled "The Pastors' Helper," for its transfer to Philadelphia, and its future issue under the direction of the Board. Its publication, with its title changed to that of "The Child's Treasury," was commenced in its new location in July following, under the editorial management of the Rev. Dr. H. Harbaugh, and its regular issues are still continued. It has met with so much favor as to succeed in increasing its circulation from 8,000 to over 20,000.

The publication of the "Lämmerhirte," a German Sunday-school paper, originally commenced and issued in connection with the "Orphans' Home" at Bridesburg, was also undertaken by the Board, with the commencement of the year 1866, under the editorial supervision of the Rev. J. C. Beinhauer. It has had many difficulties to contend with, and though it has not attained a self-sustaining position, yet its subscription list has been increased from four thousand to about seven thousand, and it is to be hoped that it will grow still more rapidly in favor with the German portion of the Church, so as soon to place the continuance of its publication in future beyond any doubtful contingency. Both these publications will compare favorably with any other similar publications issued, and are not only an honor to the Church, but must also render it most efficient service.

Rev. Dr. B. S. Schneck continued to edit the "Re-

formirte Kirchenzeitung" from Chambersburg for a little over a year after its transfer to the city. As this arrangement was inconvenient for him, and he did not see his way clear to move to the city, he resigned the editorship, and was succeeded in it by the Rev. N. Gehr, under whose editorial control it has continued to the present time. In January last, the "Kirchenzeitung" was enlarged and considerably improved in its appearance. It has been efficiently conducted by Mr. Gehr, though its subscription list has somewhat fallen off, as was anticipated, in consequence of the commencement of the publication of the "Hausfreund," at Reading, Pa., under the editorial management of the Rev. B. Bausman, in January last, in the interest especially of the German population of Eastern Pennsylvania, the issue of which was authorized by the Synod at its last annual sessions, and which is meeting with success and doing a good work in the sphere in which it was designed especially to circulate. It is to be hoped that the other sections of the German portion of the Church will take such vigorous hold of the "Kirchenzeitung," as to give it the circulation to which its acknowledged merits entitle it, and which its future usefulness demands for it.

With the commencement of the present year the publication of "the "Mercersburg Review," which had been discontinued since 1861, was resumed. As the Rev. Dr. H. Harbaugh had been solicited and had consented to take editorial charge of this quarterly, it became necessary for him to discontinue his editorial connection with the "Guardian" and the "Child's Treasury." The editorship of the former was transferred to the Rev. B. Bausman, and that of the latter to the Rev. A. C. Whitmer, both of whom evince peculiar qualifications for their respective positions. The "Review" has gone forward thus far with as much success as could have been expected for it. It needs, however, to have its subscription list considerably increased to place its continued publication beyond any contingency of doubt, and this, it is to be hoped, it will promptly receive, to which also its merits and importance justly entitle it.

The publication of the "Messenger" has gone steadily forward in its new position. At the commencement of a new volume with the first week in September just past, it put on a new dress, changed its form to that of a large double quarto sheet, and also considerably enlarged its dimensions, so that it now occupies no mean position among the various papers issued by the several religious denominations. With this change also has been commenced a new feature in this sphere of publication, and that is the issue of a small paper filled out with the matter contained in the four pages which make up the outside form of the large issue. This is an experiment which, it is believed, will be successful, as it seems adapted to meet a long existing and pressing want.

Since the opening of the Book Store, the publication of books has been gradually increasing. Several new books have been issued, the most important of which is the revised "Order of Worship," three editions of which have been published, and a new edition of the English Hymn Book, in a large form. These publications will be increased as the means and facilities for doing so shall be furnished and enjoyed.

When the Printing Establishment was destroyed, debts were resting upon it to the amount of about \$25,000, made up of its liabilities at the time of transfer, about \$15,000, of the consideration money in the purchase of the interest of M. Kieffer & Co., \$5,000, and of \$5,000 more which had been expended in the purchase of an additional printing press, machinery for the bindery, and the stock necessary for entering upon the extended operations in prospect.

At the meeting of Synod in Lancaster in 1864, it was resolved to raise at least \$60,000 for Publication purposes. This was the least amount deemed necessary to meet the liabilities of the Establishment, purchase a house with suitable accommodations for its future operations, and to furnish a capital with which properly to establish itself, especially in the work of procuring and publishing books demanded by the wants of the Church. As the result of this movement, a little over \$20,000 have been secured. This, together with what was realized from the sale

of the lot in Chambersburg, and from the \$500,000 appropriated by the Legislature of Pennsylvania for the relief of those who had suffered losses by the burning of Chambersburg by the Rebel army, obtained in the midst of a decided opposition from the citizens of the place, has been sufficient to relieve the Board from pressing liabilities, and enable it to make at least a small beginning in the way of getting up a Book Establishment, such as is demanded by the wants and interests of the Church.

To secure all, however, that is contemplated and demanded in this direction, the whole amount resolved to be raised by the Synod at Lancaster, must, in some way, be secured. A house for the use of the Establishment must be purchased ere long, as the present accommodations, though ample for the present needs, will not suffice for any enlarged operations, and the possibility of their continued possession beyond a few years, is also very uncertain. Besides this, if the book department is to be made anything like what it ought to be to meet the growing wants of the Church, it must be furnished with a considerable amount of capital. It is folly to expect it to grow and become efficient without this, or to be able to create its own capital out of its business as it progresses.

VI.

DEATH AND THE RESURRECTION, IN THE LIGHT OF THE GOSPEL.

BY REV. C. Z. WEISER, D.D.

AMONG all the records, ancient and modern, no more lucid definition of the mysterious transitions which death and the resurrection involve can be found than St. Paul affords us in his remarkable dissertation on these solemn themes, in the xvth chapter of his First Epistle to the Corinthian Christians.

“Behold, I shew you a great mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” (1 Cor. xv: 51–52.)

This section of Holy Scripture reads like an episode, and is wholly unique. The theme is profoundly mysterious and the style peculiar. It is, indeed, a religio-philosophical essay on the immortality of man. Though in a measure tropical, and in so far not entirely foreign to the usual tenor of inspired language, it is largely scientific too, and in this respect different from anything to be met with in the wide range of Revelation.

The Apostle's leading thought is: “THERE IS A SPIRITUAL BODY.” In this *embodied* life, as against a mere spectre-state, he looks for the orienting of human nature. To this position he holds firmly throughout the whole discussion. The natural or animal body is first referred to; afterward the spiritual or immortal body is emphasized in strong terms; and, finally, the two are contrasted and compared. The conclusion is clearly established that an orthodox Christianity affirms a survival of life—moral, intellectual and spiritual—in corporeal form.

This survival of a personality, however, is not in any sense

dependent on the preservation of the natural body, it is silently claimed. He preaches rather a sermon on the bold challenge of the Redeemer,—“Destroy *this* body, and in three days I will raise it up.” The human personality shall rise out of the ashes of the old form, under a higher and immortal constitution. Without attempting to decide or even to discuss the possibility of an existence of sheer immateriality, or as an absolute incorporeity, he plainly maintains that the life of man is to pass from one bodily state into another; that such a transition involves the laying down of a body, “sown in corruption, in dishonor, in weakness,”—the natural body; as well as the putting on of a body that is “raised in incorruption, in glory, in power,”—a spiritual body; and that withal, man’s real personality is not destroyed by so momentous a change.

The interrogatories which are ever confronting men in all ages had likewise been asked of the Apostle,—“Are the dead asleep? Have they ceased to exist? How shall the dead rise? With what bodies shall they come?” And to all such questions, whether prompted spontaneously, or by a skeptical spirit, he furnishes direct answers, and such answers as we look for in any other document in vain, whether sacred or secular.

Death and the resurrection constitute foremost principles in the history of man and in the Christian creed. A word or saying, then, that may cast the faintest light on these articles is readily cherished and appropriated by the moral thinker, and hailed as an aid to the soul, by which its assent and consent may the more readily be given to the demands of Revelation. Nor is it to be taken for granted that all the light which is found scattered throughout the inspired records has already been so exhaustively applied as to render it wholly superfluous to cause its rays to converge afresh upon the themes. It is a light “that shineth more and more unto the perfect day.” And the nearer the approach of that day, the more will men be inclined to recur to the teachings of St. Paul, and to modify their conceptions concerning those significant experiences in the history of the individual and the acre.

It is astonishing how entirely at variance the popular thought in reference to death stands to the Apostle's doctrine, notwithstanding the clear and long-shining light of the Gospel. From low and high places we hear it declared: "Death is the separation of soul and body." So deeply has this definition become indented as to occasion surprise, if it be never so remotely questioned. And yet it would prove a difficult task to establish such an assumption from Scripture passages, we think. Solomon's dictum comes nearest to a proof of it,—“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” However pathetic the wise king's conclusion to his sermon on the vanity of all things under the sun sounds, it is still wholly foreign to the thought that death is a divorcement of soul and body. Unless “dust” is to be taken as a synonym for body, no such corollary follows. It is only by limiting the “dust” to the *natural* body that we can harmonize the declaration of the Jewish seer with the teaching of the Christian Apostle. No conflict appears if it be accepted that “dust” is held by the former to cover but the “remains,” over which we constantly utter the refrain: “Dust to dust, ashes to ashes, earth to earth.” The moral contained in the Song of Solomon in reference to death, and the thought of St. Paul, thus agree, and, indeed, confirm each other, since both sayings are one, whether we say: “Then shall the dust return to the earth as it was,” or: “Flesh and blood cannot inherit the Kingdom of God.”

If we were asked to define the terms “soul” and “body” for our own private use, for the devout parishioner or for the child, it would be near enough to the truth were we to say, “The body is a vehicle for the soul's locomotion, and is endowed with organs of sense, whilst the soul is the faculty of thought and consciousness.” No one would charge heresy on such a formula, we think. Both entities, however, are taken to constitute our idea of a person, or of a man; and to allow a divorcement between these two must necessarily suggest a maiming of that personal unity, if not its destruction. It will

be a necessity, accordingly, that is laid upon us, either to modify our popular conception of death, or to find somewhat different conceptions of soul and body.

St. Paul's theory relieves us from all trouble, in this and every other respect. Death for him is *not* a dissolution of soul and body at all; it is a "change." The German version is more strikingly expressive: "*Wir werden aber alle verwandelt werden.*" The term "*verwandlung*" signifies a "transformation," or the laying off of one form and the putting on of another. This, the good Apostle tells us, in a different connection, most directly: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life." Surely, St. Paul does not imagine a dissolution of man's being whilst speaking in this strain. It is a transformation that he is emphasizing so markedly. It is no partial redemption from sin and death that he teaches, which it would be were it but the soul that is to be so affected apart from the body. Nor could he well speak of mortality being "swallowed" up in life or of an "unclothing" and "clothing upon," in the same breath.

It is to be noted, too, that in Scripture language death is ever made to embrace the *whole man*, and not simply his body. Even the blessed Redeemer assures us that His "*soul*" felt "*exceedingly sorrowful, even unto death.*" It is plainly declared that it was "*the Christ*" that died, rather than Christ's body only. And the Apostle knows of no other order or kind of death, save that which enthralls man as such. Hence, he sees the whole man sink under the power of the "*wages of sin,*" since in himself he discerns no dualism, whereby a part dies whilst another part lives. As Christ is, for the Apostle, the

only person who passed through the ordeals of death and the resurrection, it is quite natural that St. Paul should look upon the experience of the Redeemer as the model for all His followers, as the sample of change they are to encounter during their passage through the gates both of death and life. He beheld the fact in the history of Christ's death that there was a surrender of Himself, soul and body; a giving up of Himself; and subsequently, too, a complete giving back of His whole person. And this, likewise, was to be a mirror, in which every Christian may read his own experience. All that was of the first Adam, Christ surrendered—whatever part that might have been. And all that was of the Father He reclaimed again,—the entire God-man. There St. Paul saw also the death and resurrection of the Christian man. It is the privilege of the believer to disclaim and cast off all that is not of and through Christ in him. And all would see this truth at a glance were sinful man rooted and grounded in God, as Jesus had been. If mankind could claim God or Christ as the root of their constitution and being, then it would be manifest that as all is of Him, so all must be again restored to Christ. No part would then perish, but all would survive. Or if any part must perish, then all must perish alike, that all may alike survive. But as the first Adam is the root of man, only that can survive death, which is of Christ. The soul of Christ was not left in hades, or hell, neither was His body subject to corruption. Of man, however, a part perishes, his "flesh and blood," that cannot enter the Kingdom of God; his "dust," which returns to earth; his remains. That which is of Adam is doomed. It is Christ in man, in the Christian man, that survives.

It may be thought unwise to refer to the fact that the tomb of our Lord contained no "remains," whilst these are ever to be looked for in the graves of the Christian dead. But we need only ask whether an absolutely pure water ever leaves a sediment? No alloy being commingled with a perfectly clean element, we naturally expect an ensuing transformation, if such do follow, to affect the whole substance. We may, accordingly,

ee why this difference is marked between the tomb of our Lord and the graves of His saints. He who was without sin illustrates both in His life and death what the true and genuine normal condition of mankind is, sin being abated or eliminated; what the true "body" of man is, without the alloy which the accident of sin commingled with it. Christ's body manifests to our sight what the human body really is, as it came from the hand of the Creator. That reveals it, both in union with the soul on earth, as well as during its "change" by and through the mysterious process of death and the resurrection.

If such a conception be correctly formed, we may naturally suppose that the corrupt sin-accidents attaching to the body of the Christian man, and which form no part of normal humanity, should remain back and "return to the earth," to remain a castaway forever. Frederick Denison Maurice, of Lincoln's Inn, expresses the thought in the following terse words: "The preacher of God's Gospel runs about, saying, 'Oh, no! it is a mistake! These witnesses of the fall, these pledges of pain and shame, from which fever, consumption, cholera, after days or years of suffering have at last set your friend free, belong to him inseparably, necessarily, eternally. They are that body, the most curious, wonderful, glorious of God's works; they are not, as your consciences tell you, as the Scripture tells you, the proofs that this wonderful fabric has suffered a monstrous and cruel outrage; that it needs a deliverer to raise it and renew it.'"

The same high authority in dwelling on the text, "As in Adam all die, so in Christ shall all be made alive," writes: "This is St. Paul's broad statement in that passage of his writings which deals specially and formally with this subject. It is in strict accordance with all his other doctrine. Christ is the Lord of man, the life-giver of man, the true man; Adam is the root of his individuality, of his disease, of his death. All is strictly in order. Death has its accomplishment; the Adam dies, and is buried, and sees corruption. Christ gives Himself

to death, and sees no corruption. If a man has an Adam nature, and is also related by a higher and closer affinity to Christ, is the effect of that union that he shall be redeemed, body and soul, out of the corruption which is deposited in the grave, or that it shall be his future, as it has been his past, inheritance?

The spiritual body, then, according to the Apostle, is the fruit out of the ruins of the fallen human nature, through Jesus Christ, the Creator of the new and immortal race. And man's redemption consists in the regeneration of his entire personality, body and soul, from the power of death, through that "change" which St. Paul tells the Corinthians is the secret of the mysterious article of death and the resurrection in the case of the Christian. Verily, it is better to hold the faith of the inspired philosopher than to adopt the theories of men who will continue to teach that "death is the dissolution of body and soul."

It has been conceded already that we may not limit the resources of the Infinite to such a degree as to deny the Creator the power to call into being creatures of *absolute immateriality*, or an order of existence totally incorporeal; but the canon of Scripture does not reveal such beings. Nor is man spoken of as "a disembodied creature" by the inspired writers. However frequently we may use the phrase it is not Biblical or Gospel language. "We *talk* of our deceased friends as 'disembodied,'" it has been well said by a Christian philosopher; but when we *think* of them we find ourselves obliged to clothe them in forms. It is thought that Scripture demands it, indeed. Yet no one can exactly place his finger on this demand. Whenever the inspired records refer to any who have passed through the mystery of death, they are presented to our view as "clothed upon." Thus St. Matthew speaks of certain dead: "And the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." (Chap. xxvii. v. 52-3.) Moses and Elias so appeared—*i. e. embodied*.

Christ's manifestations were not as a "spirit" to His disciples. Not so much as a single exception occurs to this rule.

The reason strikes us as very plain. A disembodied spirit, or an unembodied, sheer spiritual entity would be, so far as our mind-power reaches, neither here nor there—nowhere. A body is its means of location or placing itself. A union with a *material form* seems to be the spirit's way of quickening and manifesting itself. It appears as if all spirit-power were in a latent and unconscious state until allied to a form. Hence, the difficulty all of us experience to realize the truth that the dead friend actually lives, since the form in which he lately resided is so fearfully silent and apparently unconscious. It is owing to the defective idea which we entertain of the personality of man, in consequence of our forgetting the truth which St. Paul so plainly teaches—that there is "a spiritual body." Let it be remembered that "there are bodies celestial and bodies terrestrial—that there is a natural body and a spiritual body. Howbeit that is not first which is spiritual, but that which is natural; and afterward that which is spiritual." Such an advancement in our science of pneumatology will enable us to realize a being, a consciousness and a moral existence, notwithstanding the casting aside of the garb of time and earth. And surely it were better to confess to a defective psychology and pneumatology, than to ignore one jot or tittle of that regular order and law so forcibly declared by St. Paul as the regular mode of transition for our human life.

The course the Saviour of men passed through is clearly indicated for us in Romans, xiv. 9: "For to this end Christ both died and rose, and revived, that He might be Lord both of the dead and living." Accordingly, if He is also "the way," as well as "the truth and the life," for His saints, the Christian man is destined to pass through three stages of life: "That at the name of Jesus every knee should bow, *of things in heaven, and things in the earth, and things under the earth*, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. v. 10-11).

We are not to trust to analogies too much, be they never so striking, as interpreters of the mysteries of Revelation. When, however, the inspired records lead the way, and we find along that way illustrations which all confirm the truth so taught, then surely we need not hesitate to allow the light of nature to fall upon the light of Revelation. And such a conjunction of the two orders of illumination occurs in reference to the "change" which the article of death and reviving again involve in the lower orders of creatures. In all cases of birth we see a body ready and awaiting the being that comes into existence. It is only through such a prepared form that an order of life becomes manifest to us, as well as conscious to itself. And in the marvellous metamorphosis of an insect from the *arelia*, or chrysalis, into a winged creature, we have an illustration of the "change" that awaits the higher creature, man,—an example of the teaching of the Apostle, of "the unclothing" and "clothing upon," in the history of the Christian man. The only "dissolution," then, that the Gospel recognizes in the mysterious epoch of death is that which is involved in the laying off of man's animal, earthly, timely tabernacle. And this as little implies a divorcement between any two essential parts of his proper being, as little involves a division of his very self; as little as the worm has divided itself when it is metamorphosed into a gayer, happier and far nobler creature, that bathes in sunshine, and weighs itself on the flower. No part of it was left back in any true sense; only that which formed no essential part of it was cast aside, whilst all that constituted the entirety of the creature was carried along through the processes both of the dying and rising again.

Well may we look into such a mirror of nature, which is an object-lesson of the word-teaching of one who was endowed to speak of a similar ordeal, or series of ordeals, awaiting the Christian man. It is far more satisfactory in view of our certain demise than all the speculations of theorists.

In the comforting little work of Dr. Henry Alford, Dean of Canterbury, "The Blessed Dead," occur these lucid sayings:

“The same body, even to us now of earth, does not imply that the same particles compose it. And even the expression ‘the same body’ is perhaps a fallacious one. In St. Paul’s great argument on this subject, in 1 Cor., xv. he expressly tells us that it is not that body which was sown in the earth, but a new and glorified one, even as the beautiful plant, which springs from the insignificant or ill-favored seed, is not that which was sown, but a body which God has given; whatever the bodies shall be, they will be recognized as those befitting the spirits which are reunited to them, as they also befit the new and glorious state into which they are now entering; . . . having been so changed as to be in the image of the incorruptible, spiritual, heavenly, they will be caught up together with the risen saints in the clouds, to meet the Lord in the air: to *meet* Him, because He is in His way from Heaven to earth, on which He is about to stand in the latter day. . . . Well then, what do we know of this body of the resurrection? In Phil. iii. 21, there is a revelation on this point. It is there said that ‘our home is in heaven, from whence also we expect the Saviour, the Lord Jesus Christ: who shall change the body of our degradation that it may be fashioned like unto the body of His glory.’ And this change is very much dwelt on as a necessary condition of the heavenly state in 1 Cor. xv. ‘*Flesh and blood,*’ we are told,—i. e., this present natural, psychical body, the body whose informing tenant is the animal soul,—‘*cannot inherit the kingdom of God; neither can corruption,*’ that which decays and passes away, ‘*inherit incorruption,*’ that state where there is no decay nor passing away. . . . The bodies of the risen saints, and of those who are to join them in being forever with the Lord, will be spiritual bodies,—bodies tenanted and informed in chief by that highest part of man, which during this present life is so much dwarfed down and crushed by the usurpations of the animal body; viz., his spirit. . . . As here it was an animal body, subject to the mere animal life or soul, hemmed in by the conditions of that animal life, so there it will be under the dominion and suited to the

wants of man's spirit, the lofty and heavenly part of him. And if we want to know what this implies, our best guide will be to contemplate the risen body of our Lord, as we have it presented to us in the gospel narrative. As He is, so are we in this world, in our essence even now; and as He is, so shall we be entirely there." Thus do all the moral thinkers of the most orthodox school, relieve the gospel from the incubus of teaching the resurrection of the present materialistic body. The XIth chapter of St. John's Gospel is inconceivably precious, not only because it contains a narrative of the astounding raising of Lazarus, but also on account of the clear statement of our Lord's conception of the resurrection. Meeting the distressed Jewess, so inexpressibly sad over the death of her brother, He says: "*Thy brother shall rise again!*" Martha, thoroughly schooled in the Old Testament view of the resurrection of the body, exclaimed: "*I know that he shall rise in the resurrection at the last day.*" It was then, that the Lord immediately revealed the true gospel doctrine of this great mystery. "*Jesus answered, I am the Resurrection and the Life; he that believeth in me, though he be dead, yet shall he live. And whosoever liveth and believeth in me, shall never die.*" Nowhere may we discern an antithesis set in sharper contrast than the view of the Pharisees and the teaching of our Lord affords in reference to this glorious mystery. Every reader of the gospel is obliged either to hold to Martha's view, which was the loud echo of the prophets and seers of the Old Testament, or to the revelation of the gospel, as "brought to light" in Jesus Christ. We are compelled to postpone the resurrection of the body to an inconceivable distance, to "the last day;" or to accept both the words and the astounding act of Christ as an illustration of a "change," which St. Paul will have to occur "in a moment, in the twinkling of an eye." Nor would men hesitate to understand the Apostle as intending to teach anything else than such a sudden and glorious transformation, did he not also speak, in the same connection, of "the last trump." And, indeed, in the very sound of this "trumpet," men still do unconsciously utter

their faith and hope in accordance with his and our Lord's doctrine, when they are confronted by the cold and lifeless form of a dear friend. They think and speak of him as of one, who but a moment ago was bound, and is now free. They do not hesitate then to apply the gospel view in the face of theological theories and traditional opinions grounded in the dim light of patriarch and prophet, but hail that friend as having passed through the "momentary change" in the "twinkling of an eye," instead of being doomed to sleep in a grave a thousand years, ere the just man be made perfect. The warm faith and love of the believer refuses to be molded in the tram-forms which the professor so coldly elaborates in the lecture-room. "*He is among the just men made perfect!*" is the irrepressible exclamation of the heart after a dying scene in the household of the believer. And no amount of learned talk will persuade him that the Lord Himself did not mean to teach him just that consoling truth, or that St. Paul did not mean to teach it, in spite of the sounding of "the last trump."

The worship of relics may express itself in two ways. We may show ourselves ready to believe all the stories of wonders wrought by these, as the Roman Catholic mind is inclined to do, or we may choose to select the Protestant mode, and declare a sanctity over them by regarding them as piously preserved and gathered up at some far off-day to be adjusted again in the self-same body of which they once formed a part. It is hard to say which is the easier to accept. But it is most consoling to know, that one's salvation is not in the least affected by the adoption or rejection of both; and that no church holds the veneration of relics as an essential article in the creed. Nevertheless, that the Christian mind is at all willing to be subjected to such a hard strain, or to such a cruel test, rather than reject the article of the resurrection of the body, that is a most convincing proof of the fact that the human mind demands it, and that it will not do without it.

Chaplain Maurice writes: "This demand is made upon us by divines, who use as a text-book of Christian evidences

‘Butler’s Analogy,’ the ground chapter of which, ‘On the Future State,’ is based on the argument that there is no proof that death destroys any of our living powers, . . . those of the body more than those of the soul: and which distinctly calls our attention to the fact that ordinary attrition may destroy the particles of which the matter of our bodies consists more than once in the course of our life; so that nothing can be inferred from our depositing the whole of that matter at the moment of our dissolution.”

The Heidelberg Catechism recommends itself to us, in this respect, as a wise Church Symbolism, in that it confines itself wholly to Scripture ground, in the LVIIth question: “What comfort doth the ‘resurrection of the body’ afford thee? That not only my soul, after this life, shall be immediately taken up to Christ, its head, but also that this my body, being raised by the power of Christ, shall be reunited, with my soul, and made like unto the glorious body of Christ.”

The comments of divines are various and conflicting, in regard to what “the last day” signifies, or as to the significance of “the last trump.” The believer can only safely rely on the sayings of the gospel record and leave all vain conjectures to sustain themselves so far as these are outside of the former. That the remarkable declaration of the Lord concerning the hour coming, when the dead shall hear the Son of God, cannot be interpreted as a proof of a far-distant rising, since He also says, that “it now is.” The only saying which really seems to connect the resurrection with the end of the world is the phrase concerning “the last trump.”

It has been wisely said that the best mode by which we may abolish an objectional law is to enforce it. In the same way may we rid ourselves, too, of the sense of the letter-meaning “which killeth,” or of the severe literalness of a Scripture saying, by holding it closely down to its primary signification. In this manner the allegorical and figurative meaning suggests itself most naturally, *e. g.*, we see most quickly that Christ is not a “Vine” or a “Door” or a “Way” by conceiving of

Him for a moment under one of these objects, taken narrowly and primarily, as the several terms indicate; and likewise, in what sense He is truly every one and all these. And if we now conceive of a "trumpet" such as men play on, of a material instrument of this order, be it of gold, silver, or any precious stuff even, we at once see that such is not likely the inner sense of the Apostle's mind. It seems becoming enough in Angelo's picture of the Judgment-Day, but as an exponent of a spiritual truth we naturally incline to the figurative sense, as something far more real and expressive. We unanimously reject the materialized "trump" of the Apostle, as an instrument of the Archangel, as hardly in accordance with the fitness of things. We are ready rather to interpret the "trumpet" in the light of the saintly days of yore, when prophets and servants of Jehovah heard a trumpet, in every revolution, popular commotion, natural phenomenon, calamity, whether local or general. Such an interpretation or rendering of a marked incident more naturally suggests a "trumpet" of God, a calling of Jehovah through His ministering angels. The last sound of a tumultuous world, falling upon the soul of the believer just before he enters upon his "everlasting rest," is verily as the blast of a trump on his expiring ear. And such voices from heaven are falling on national and individual ears in the history of men, nations and the world, warning them of the new epochs that stand at the door, and are ordered to awaken them severally to prepare for the things which must shortly come to pass. Presently the "change" comes, as "in a moment," it may be, by the rumbling earthquake, a deluging eruption, a gaunt famine; or it may come by a fit of apoplexy or some other form of sudden death. Thus, "in the twinkling of an eye" is the veil of mortality rent asunder, and the Lord is at hand. Nor can this construction be deemed far-fetched, since the pulpit is ever ready to render all the recurring visitations upon men and families as just such forerunners and calls of God to men to repent and set their houses in order, to meet their God. Surely, so common a practice may not be regarded

as hyperbolic or metaphorical eloquence. We must then take this interpretation of the "trumpet" as but another evidence of the fact that the Christian consciousness is more instinctively correct than the logic of the professor. And yet there *does* attach a peculiar reverence to those forms in which our friends tabernacled but a moment before their departure. Those "remains" are singularly sacred. The eloquence of the cemetery is very pathetic and demonstrative in this direction. As witnesses of the fact that they had been, their tenantless bodies possess a value which the heart with its profound affections can alone fathom. With the earthly state which they have just left we associate all "remains" most intimately. But, in spite of, and directly contrary to, this feeling of reverence which we cherish so tenderly for those lifeless forms, we also wish to hide them from view,—to bury, or reduce them to ashes. We naturally and instinctively loathe the mummy, and cannot persuade the race to preserve those forms.

Why this conflict, this *contradiction* of feelings? It is because we cannot bring ourselves any longer to associate our departed friends with their former houses of clay. Their personalities, having now forsaken the state and forms of mortality, and having entered upon a state of immortality, we are persuaded must now also have put on bodies of like kind. We have it in our hearts whether we can or cannot bring it into our minds, that their personality and immortality are no longer connected with *mortal* "remains," and that their higher state demands a "spiritual body," of which the "natural body" is but a type and prophecy. A body we will and must associate with the conception of a person or being in our hearts and minds; but that body which lies before us, deserted and cast aside by them, we deem altogether unworthy to be identified therewith. Hence, the inclination to bury it overrules our tenderest affection for them. The conviction that those "who die in the Lord" are as their Lord is deeply seated; we "touch and handle" them, as the Lord and Exemplar of our human-risen

life challenged His doubting Disciples to do, that they might convince themselves that He was not a shade or shadow, and realize a like conviction in reference to our own immortal ones. The phrase "disembodied spirit" may prove a satisfactory one during a cold dissertation; but at the side of a departed Christian we cannot grasp it in the whole range of a believing consciousness, as little as we meet with it in the pages of the gospel. It is then that we find the inspired record to be indeed "inspired," since it so admirably and consolingly answers to the wants of the human heart. It becomes the spring of living water to all; to the professor, no less than to the bed-ridden woman. The region beyond the grave was very appropriately denominated "Hades" by the ancients. If its primitive signification be held fast, both by the few and the many, it is a proper term still, and will most loudly express the nature of the state and place which joins our present world,— "A" and "Eidoo," the unseen or invisible. It is the world that is not seen by mortal eyes.

Its secondary and popular meaning, however, is hardly proper in our gospel age. Why must we still speak of "a formless, undiscovered, vague, dark and void world" as "the bourne whence no traveler has returned," now that Christ has risen and "brought life and immortality to light"? The resurrection of the Son of God has relieved the gospel age from such a dreary sense of "the Great Beyond," and would have the believer no longer to conceive of it as an unknown state and place, as a condition of shades and shadows. The Christian is, in this respect as well as in every other sense, in advance of the Pagan and the pious Jew, and needs no longer to use the nomenclature of ante-gospel times. It is for us either "Heaven," a state rendered blessed through the knowledge and presence of God, or a "Hell," a state of absence from God. And since both the states, that of happiness and misery, are conceivable in this world and in all worlds which the gospel and science lay open for us, it is wholly superfluous to construct a still further economy in our spiritual geography, of

which neither faith nor knowledge tells us. A "Hades" in a Christian age is rather the creature of a religious fancy, a pious fiction, than a world marked on the gospel chart. Very little reporting of that invisible world is there in the sacred writings; they furnish us no descriptive gazetteer of the world to come; but all the instances which they *do* record concerning the denizens of it, all the "manifestations" of the dead, such as the risen saints, Moses and Elias, and the Lord Himself, all these militate against the theory of a state of "disembodied spirits," in which the Christian dead tarry until a far-distant day dawns. Hades as a Sheol, and Hades as a Gehenna, as well as the Grave and Hell, are no more to confront the saint in Christ. His triumphant shout is: "Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? . . . But thanks be to God, which giveth us the victory, through our Lord Jesus Christ!"

It is a consolation to know, in an age of faith, that all our Prayers and Creeds are far more in accordance with the Holy Scriptures concerning the blessed dead than the theories of our learned and unlearned divines. And to the former body of decretals we all resort at last, the metaphysician and the peasant alike.

NOTE.—It is somewhat unfortunate for those who devote themselves to the teachings of Revelation, concerning the doctrine of the Resurrection, that they should be counted, whether they will or not, with the followers of Swedenborg, who is popularly considered the founder of that school of thought. Though the doctrine had been maintained by many before him, in far more weighty words; though many conceive of the doctrine, who have never studied his writings; though they repudiate his maniacal positions,—these considerations are not taken into account at all; they are held to be Swedenborgians. The prejudice which such identification of thought with him engenders is calculated to do much mischief, since it loads down the truth with his errors and defects. We are not conscious of being under any personal obligations to his writings, but do think that he has presented many truths of Revelation in a perverted light, and accordingly disclaim any allegiance which his opponents would force upon us, and which some think as perfectly natural. It is necessary to make this assertion of independence, we are sure, for more than one reason. Systems of thought have been, unfortunately

too much dominated by this or that man, who may have appropriated the intellectual force of his age, and thus despotically constrained the faith of his own and following generations. Such an authority lies as an incubus on others, since his errors and faults are to be considered as sacred and infallible as the truths which he has brought to light. He is an idol for a time. All intellectual effort is expected to fall down and worship before him. And the sooner he is overthrown, the better.

Whoever believes sincerely in the doctrine of the Resurrection of the body as taught by the Apostle Paul, which all Christians profess to do, must, indeed, experience some difficulty in conceiving the immortality of the soul apart from that of the body; for, if the Apostle's preaching and the Christian's faith be not vain, and the body do rise again, then it may be presumed that the soul and it will share a common immortality, as they have shared a common mortality. As we read his writings, St. Paul teaches a material body as an essential to the life to come, regardless of the opinion of Swedenborg.

VII.

CHRISTMAS SEASON.

BY REV. M. KIEFFER, D. D.

THIRD Sunday in Advent: Gospel for the day, Matt. 11: 2-10,
“Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do see and hear. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”

Frequently when we approach places of unusual interest, whether in the natural world, the literary, or religious, we find them surrounded by large numbers of persons who are either a very great hindrance to us or a very great assistance. Having viewed the object, or studied the subject, from different points of observation, they receive different impressions, form different opinions, and the consequence is often a conflict, a clashing of ideas, and a war of words. Who would undertake to harmonize the opinions of men in regard to the great temple of science? Who would undertake to reconcile the opposite and conflicting views of men, in the religious world, of the Person of Christ and the great realities of the Christian religion? Such conflict and agitation, especially amongst leading interpreters of the truth, are a great discouragement and hindrance.

Yet that should not be the case. If men's opinions do differ, as for instance in our common protestantism, in regard to the grand temple of Christianity, as an objective reality, that very difference, the earnest discussion, yea, the veriest contradictions are a proof that the reality is *there*.

In this case it is best for us to press through the crowd, come near the great building, walk around it and examine for ourselves: yea, better still, to enter the temple and behold its inner glories in its own light. A certain divinity within us, the Holy Spirit, will lead us into all truth, and will enable us to behold its wonders and the beauties of its holiness. But in the large crowd we meet on the outside we may see a brotherhood, the church fathers, and a long line of men extending through the ages, from their day to the present. Their views of what they have seen vary, and vary greatly, but the variety, like that of nature, is a diversity in unity. There is no actual conflict, no unpleasant strife. There is a wonderful order of religious life, and the views of these great men are complementary to each other, evidently reflecting the light from the same sun. These great and good men are stars in the firmament of the new creation, whose bright-shining light turns the mind's eye to the cloudless sun of righteousness that has arisen upon us with healing in his beams. For the lives of the martyrs, confessors and the good of all ages, we cannot be too grateful. Especially would we express our grateful acknowledgments for the help they have given us in our efforts to come to the interior truth of the interesting Gospel of the day.

We have here a question: "Art thou the coming one?"—the advent answer, and finally its explanation for the Christian faith.

I. The question is from John the Baptist, of whom the Saviour testified: "Verily I say unto you, among them that are born of women there hath not risen a greater than he." O, what a testimony to come from the Saviour of the world! He knows all men, and is an infallible judge of character. It shows that whatever is good and praiseworthy in us He will

not fail to notice and to honor. It is a great blessing for a man of real worth to have the confidence and esteem of his fellow men ; but when their good opinion reflects the mind of God, the honor is real, and is of more value than riches, or even life itself. This comparison of John with the great men who preceded him, naturally turns our minds to Abraham, to Moses, Samuel, David, Solomon, Elijah and Isaiah, "men, who in their respective classes of talent and character, have no equals in history." But of them, and all others up to that time, the Saviour says, there had not risen a greater than John the Baptist. As eloquently said (Dr. N. Adams), "he might not, perhaps, write such lyrics as David, or utter such strains of finished eloquence as Isaiah, or possess the quick sagacity of Solomon ; but taking him altogether the Saviour says he never had his superior amongst men." He had not the weaknesses of his predecessors. We do not read that, in a single instance "he spake unadvisedly with his lips," or that he became too fond of (forbidden) society, or that he had occasion to repent of any flagrant crime. In these respects his character was without stain.

He stood in the same family line with the Lord Himself. His mother was Elizabeth, the cousin of Mary, and his father was Zacharias, a priest, of the course of Abia. As the Saviour grew in stature, in wisdom and in favour with men, so this "child grew, and waxed strong in spirit, and was in the desert until his showing unto Israel." Wonderful indeed is the influence of nature in the formation of character, and in giving it vigor and strength. Such sturdy oaks as are found in the forest do not grow in the parks or lanes of cities. Natural life, whatever its kind, is always more healthy and vigorous than are artificial growths. Hence the sacred biographies of strong men have much in them of solitude, and deserts and caves. Abraham goes from home, and is a sojourner and pilgrim in a strange land. "Thus his faith grew by living alone with God." Jacob is alone and sleeps in a field all night, when favored with the vision that decides his whole future life. Moses is a shep-

herd; he leads his flock to the further side of the *desert*, and there he comes to Horeb and sees the burning bush. Elijah was the son of the desert. "David," we are told, "had great experience of caves, and dens and holes in the rock." "David's Son and Lord" must be driven into the *wilderness*, there to be tempted, and to be with wild beasts, as a preparation for his public ministry. John, the forerunner of Christ, lived in the wilds of Judea, on the locust and wild honey, "covered with the shaggy cloth of the camel's hair, his waist girded by no belt from Tyre, or scarf from Persia, but with a leathern thong." From the time of his early youth till he was nearly thirty years of age he lived in the desert, not as a hermit, for there were some houses interspersed, "his courage nurtured by darkness and storms, perhaps by conflicts with wild beasts, and by the solemn awe with which solitude and stillness sometimes oppress the bravest spirit."

Strong physically, intellectually, and in consequence of a rugged, solitary life, strong in faith and the spirit of prayer—mighty in the Scriptures, which he was doubtless taught in his youth, and which he studied day after day—strong in the consciousness thus developed within him that he is the one singled out by the Prophets, especially Malachi and Isaiah, as "the messenger who should go before the face of the Lord," he goes forth the mightiest herald of the truth that the world had ever heard. And he has more seals to his ministry than had even Elijah his prototype. "All men," we are told, "came to him," among them even the scribes and the Pharisees. All classes repent, believe and are baptized. And so great is his influence in a short time, that all classes are ready to receive him as the promised Messiah. "Art thou the Christ?" they said to him. "Art thou that Prophet." His popularity had reached its full flood tide. But he is a true witness and a true friend of the Christ whose Messianic character he would have all acknowledge. *He* came to him also to be baptized, and the Spirit revealed it unto him clearly, fully, by a sign and a direct voice from heaven that THIS IS HE. Conscious that the king

of the kingdom of heaven is at hand, has come and is here, his joy is full. Hence when his disciples spoke to him about his subsequent waning popularity, and about the people going after Him to whom he had borne witness, he touchingly said: "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled." Seeing Jesus pass by, he says to his disciples; "Behold the Lamb of God that taketh away the sin of the world." O, how great indeed is John in the abnegation of self, and his own baptism in the love of Jesus! But the morning star grows pale because the sun is up. Owing to the brightness of his light the stars of the firmament are now out of view. John is now imprisoned in the fortress of Machærus, in Peræa, by the wicked Herod of Antipas, there to end his life on earth, and there to seal his ministry with his own martyr blood.

John the Baptist in prison! What a trial of faith and of patience! Hear his soliloquy and its melancholy echo as it comes from the prison cells of persons of every age and place, who suffer sore trials and temptations of any kind for righteousness sake. How long shall the wicked triumph? How long shall the righteous be oppressed? Has the bridegroom forgotten his friend who went before his face and introduced him to his bride? Is He, to whom I bore testimony, the true Messiah, or might I not after all have been mistaken? That Spirit that I saw descending upon Him to anoint Him to the threefold office of prophet, priest and king—and that voice that I heard from heaven saying: this is my beloved Son, hear ye Him; might not that have been an illusion? If He be the Christ why does He not at once overcome the opposition that is arrayed against Him? Why does He not send the promised baptism of fire upon the enemies of God and of truth? Why does He spend so much time with publicans and sinners? Why is He so slow in His movements, and why does His kingdom not come? Why is He at this very time making His advent

through Galilee in a way prepared by messengers of His own, visiting their cities as though His way were not prepared by the true Messenger whom *God* had sent before Him. Through my disciples I have heard what is going on. Yet, I would believe, God help my unbelief. I will send through these, my disciples, and ask Him: "art thou the Coming One, or shall we look for another?"

That large and respectable class of interpreters who think that John did this to have the faith of his disciples strengthened, and that he himself was in no danger of becoming offended at Christ, forget that the law of a godly life involves trial, temptation and suffering. *Christ* was tempted, and the servant is not greater than his Lord. His people of all ages have been tempted, and it would be strange indeed if John were an exception to the rule that has no exceptions. The strongest oak may be shaken by the storm. The question here asked by John through his disciples, therefore, is that of a trembling, wavering faith, which needs to be strengthened.

II. How full and complete the answer. How forcibly we are reminded by it that Christianity meets every conceivable want of human nature: "Go and report to John those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended at me." This was also foretold by the prophets. It is a noteworthy fact, according to St. Luke (vii. 21,) that in the very same hour during which these disciples that were sent by John were with Jesus, "He cured many of their infirmities, and plagues and evil spirits, and unto many that were blind he gave sight."

That is the advent reality itself which these witnesses saw, and this they are told to report. Vastly more satisfactory is this answer than a mere verbal "*yea, I am the one that is to come.*" As truly said (by another) if John's question had been answered by a "*yes,*" it could not have been satisfactory, be-

cause the answer would then have turned on veracity, and left as much room for doubt as there was before. But the answer which Jesus gave was the fact itself, bearing its own divinity, to be for John a permanent and real ground of faith."

It is of great importance for us, practically, to keep in mind the distinction between Christianity as an objective reality, and the views and opinions that men may entertain in regard to it. As intimated before, such views may be correct, and may assist us greatly in our effort to apprehend that by which we are apprehended. Yet, that assistance, whether in the form of teaching, of prayer or of testimony, cannot of itself bring us into living union and communion with God. If we are with John in the dark prison, if we are suffering wrong at the hands of our fellow men, if clouds and darkness are around and about us, yea, if life itself is threatened, the executioner standing ready to behead us, it will not likely reconcile us to our condition and to our fate to receive the intelligence merely that Jesus of Nazareth is the Messiah, and that we need not look for another. If the Lord Himself send us word to that effect, which He actually does through persons who are constantly talking about Him, and writing learnedly about Him, yet that word does not take away the gloom from the chambers of our inner being, nor from the prison, much less does it illumine our pathway to the abode of the dead. That of itself gives us no faith, it inspires no hope. In that case the question is ever returning to us for an answer: is it true? And there is no rest or peace for the troubled soul. In that view the advent fact, or Christianity, which is the same thing, resolves itself into mere doctrine, a mere question of veracity, and loses entirely its saving power. But when apprehended as a divine human fact authenticating its reality by the development of its own powers, the case is entirely different. It then indeed becomes a real and permanent ground of faith. We propose to illustrate. We are all aware of the different views entertained of civil government; some maintaining that it has no real objective power, or in other words, that it is just what

the people make it. The whole conception resolves itself into a sort of political expediency. Any one can see that according to such view the state depends entirely upon the popular will for its existence: that it has no power in itself to bind the people together as a community, much less has it power to bind them to God as the sovereign of the universe. Others hold what God's word declares to be a fact, namely, that the State is a power ordained of God, that it is the necessary condition of human society; then it has a real divine power, "it carries with it its own divinity," and is a real ground of good citizenship. Would to God the people of our country had this idea so as to realize its import. In that case the family is the state in its beginning: here the child is first apprehended, is moulded, trained, educated, by an authority not in itself, but in its parents, which is divine in its origin, and has all the solemnity of the divine sanction. Next the apprehending power takes hold of the child in the complex form of the country's system of education. It is sent to school, placed under tutors, always under an authority and a moulding influence that are above and beyond itself. That authority and influence to be really effectual and healthful must be grounded in the divine. If not grounded there the child must feel that it is grounded in the evil and evil one, and unless there be good counteracting influences, to the evil one he will go.

The dream of children is that, when the period of their pupilage shall have terminated, then they shall be free as the birds of the air from restraint. But when the period of manhood comes they find that their only freedom is in the *law* of the national life. This is at hand: it is the apprehending power, the law and order of society ordained of God, and from that there is no escape. They are apprehended by the state organization as a divine power; and this for every person is as said, the only true ground of good citizenship. It makes the citizen: he does not make it. In that way the divine comes to us in the sphere of our natural life. Precisely in the same way is Christianity the only true and absolute religion. It is the actual com-

ing of the divine in the human : and it authenticates itself as real and true, in the form of a new creating, or, redeeming power. The Messianic character of our Lord is not merely proven by the signs and wonders that He wrought while on earth in an outward way, as many learned writers have labored to show ; He is the absolute wonder, and the advent is this wonder repeating itself historically, in the giving of sight to the blind, hearing to the deaf, strength to the weak, health to the diseased, life to the dead, and to the poor the blessed Gospel. We are not certain that this even quite reaches the true idea. “ Report to John those things which ye do hear and see ; ” “ The blind receive their sight, the lame walk,” &c.

Here we have the inner meaning of the wonderful answer to John’s question. The advent, the coming of the divine in the human is the seeing of those who were blind, the very hearing of the deaf, the walking of the lame ; it is the perfect cure of the leprosy and all manner of disease ; it is the resurrection and the life : it is the Gospel preached to the poor. It is our poor fallen humanity created anew : It is Christ, “ who of God is made unto us wisdom, righteousness, sanctification and complete redemption.”

Human nature dead in sin, and in the state of the dead underground, alive in Christ, throwing off more and more the body of its death, the disease of sin, living, walking, hearing, seeing, that is the great advent fact, carrying with it the overwhelming evidence of its own divinity, and is a permanent ground of Christian faith for all time. Are there any readers of a fearful heart ? do they tremble ? is their faith weak ? We say to them : behold the advent of our Lord, not only in Judea, but in all Christian lands. See Him in His own church walking amidst the golden candle-sticks, see Him give to his people the word of life, the bread of heaven, and the water of life. See Him formed in them the hope of glory : See Him as the light of their minds, the joy of their hearts, and their consolation in times of adversity. See Him go with them through the dark valley of death, and illumine their pathway to the realms of endless life.

We can behold the Lord's coming in Christian governments, in their legislative enactments, establishing homes for the poor, asylums for the deaf and dumb, and blind. See the advent in the many charitable institutions throughout Christendom as well: all to ameliorate the condition of mankind: all to bless and to make happy. The Christ life, we say in a word, in its development in the church, and through that overcoming the evil that is in the world, Christianizing, and civilizing nations, families and individuals, making them good and preparing them for the higher life in the world to come, that is the blessed advent fact that should quiet all fear and remove doubt.

It was this that strengthened John's faith, when it was brought home to his consciousness, and saved him from the danger of becoming offended at his Lord. And this furnishes also,

III. The ground upon which our Lord vindicated His character, over against the public sentiment which had turned against Him. In order that John's weakness might more clearly be seen, we took occasion before to contrast it with his former greatness and strength. From that comparison, made we think, in the way indicated by the words of our Saviour when He spoke of the Baptist's greatness, it is quite evident that His superiority was conditioned more by natural endowment, rigid discipline, the study of the Messianic prophecies, and a faith in a kingdom whose powers are to be revealed in this world, than it was by a faith in the kingdom of grace, which is but the germ of the kingdom of glory. He had the faith of a prophet, yea of all the prophets: he had their inspiration and a full and well-defined conviction of his special calling as the foretold Messenger who is to prepare the way of the Lord: he had the holy fire of Elijah to preach repentance, to rebuke sin, and to threaten the wicked with the baptism of fire. In these respects he was strong, and great.

But when his mission was accomplished, when there came a cloud between him and the newly risen Sun, when he is unjustly and hopelessly imprisoned, he has not yet sufficient grace,

in the form of faith and patience, to endure that awful trial. To die, to go as a prophet and messenger to the spirit world, that requires a renewal of faith and of strength.

In the way indicated that renewal came in its full measure. Without it, we think, the Lord could not fully vindicate his character as firm and stable ; but with it there is no resemblance between John and a reed shaken by the wind, and no likeness between him and those who wear soft raiment. Hence the question addressed to the multitudes concerning John : “ What went ye out into the wilderness to see ? A reed shaken by the wind ? What then went ye out for to see ? A man clothed in soft raiment ? Behold they that wear soft clothing are in kings’ houses. But what went ye out to see ? A prophet ? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”

Now we see that the faith of John, being furnished with its proper contents, so identifies him and his cause with Christ, the coming one, that the law of the kingdom at hand is the law of his life. That involves suffering, trial, suffering even unto death. That was also foretold by the prophets. Suffering humanity is to be relieved by suffering : death is to be overcome by death ; a man can only find his life by losing it. “ Now I understand it,” says John, “ as I never did before.” “ I infer from the prophecies quoted by my Lord, and others also, that He too must suffer and die : I see in the signs of the present times, in the organized opposition against Him, that the time is not far distant when His soul shall be made an offering for sin : I see, that the Lamb that is to take away the sin of the world is to be slain. I see too that to the poor every where, the poor Gentiles even, are to have the Gospel preached to them ; time will be required for that. Yes, I remember, the Gentiles are to be brought in, not by the conquest of carnal weapons, but by the peaceful reign of the Prince of peace. All well : that kingdom that will extend from shore to shore, and from the river unto the end of the earth, blessing all classes of people on this globe,

will also extend its powers, and blessings into the future world as far as humanity may reach. Lord Jesus, I realize that suffering, and death, and eternal life are also advent; here too I go before thee: Thy will be done, not mine. If Thou wilt go with me through the dark valley, I will not fear what man may do unto me; though my death be near, O Lord, that will be Thy blessed advent to me. Thus, in faith, in life, and love, John is one with Christ. He is as dear to Him as the apple of his own eye. This is His own explanation evidently implied, of the vindication of His character. Not only by words does our Lord vindicate His faithful messengers, faithful watchmen upon the walls of Zion, true ministers of the word, preachers of the Gospel; but also in very deed. He is with them in their sufferings and trials: He honors them in their deaths, and will own them as His in the last day, before His Father, and all the holy angels.

The same applies to Christians generally. In a certain sense they are all messengers sent to prepare the way of the Lord. All prophets foretelling his advent. All their words and deeds spoken and done in the Lord's name, He will own and reward before men, in the presence of the angels, and the father in the Great Judgment Day. The Lord grant that we may own and confess Him in this world, so that he may own us, both in this world, and that which is to come. This is our only comfort in life and death that we belong to Him. *Amen.*

VIII.

REDEMPTION IN CHRIST UNIVERSAL.

BY REV. SAMUEL Z. BEAM.

AN attempt will be made, in the following pages, to show that, *Redemption is universal*. It will be shown :

1. From the nature of the divine trinity, in harmony with which all things are created ; and from the perfect completeness with which God does His work ; 2. From the teachings of holy scripture ; and 3. From the nature of the person of Christ.

1. Unity in manifoldness appears in the revelation of the Deity, and is exhibited in all the works of His hand. God is one, in nature and essence ; yet He reveals Himself in the three-fold character of Father, Son, and Holy Ghost. The three Hypostases in the Godhead, together constitute the one eternal, unlimited, universal fountain and source of all being. Absolute, rigid, abstract unity, separated and distinguished from manifoldness, does not exist either in God, or creation, in eternity or in time. To conceive of God as absolute unity, is to think of a being inhabiting the immeasurable solitudes of the eternity, previous to the existence of time in cold and cheerless loneliness. In such lonely condition there was none to love or be loved ; and the deepest, noblest attribute of the divine nature could have had no object upon which to exercise itself. But as God is love, His very nature demands an object to love. As a single person, He could have taken little pleasure in His own love, since there could have been no reciprocation. The only pleasure in the exercise of love, is that the object loved can appreciate and requite the affection bestowed. If the Godhead were an absolute unity therefore, there would seem to be an imperfection in His nature. He would not be complete in

Himself, and one of the essential qualities of the divine nature would be wanting. For this reason there must be two persons in the divine nature. But this would be duality without unity. There must be a third person to form a link, or medium of communication between the other two. A perfect unity has its completeness only in trinity. This is, of course, a mystery. But it is a mystery that seems to harmonize with the demand of the human mind. Men can scarcely conceive of God in any other light than that of a divine triad. Absolute, unmixed unity does not satisfy the mind. It is as abhorrent to the mind as vacuity is to nature. The mind can not rest in this idea, and we find it reaching out for something more complete, and more congenial to its own nature. This appears in the history of pagan religions. They, indeed, overdo the matter, by their multiplicity of gods. But the underlying principle of all religions, at least among civilized peoples, is that of unity in the Godhead, modified by that of triplicity. That is, all religions had for their foundation the original idea of one God, but all soon developed either the threefold, or the manifold. Judaism was founded on Monotheism, but they were never satisfied with it, and as all know, the Old Testament affords grounds for the doctrine of the Trinity in the names of God, as well as in the plural form of Elohim.

The same is true of Brahmanism. First Brahma, the self-existent one, was worshiped. But the worshipers needed or desired something more than one God. Hence Vishnu and Siva were invented, to supply the demand. Here, of course, is no trinity. But the original God has been multiplied into three.

We find the same thing in the old Greek and Roman religions. First they had Chronos, or Saturn, the father and source of all. He was originally the one sole ruler of the world. But men demanded more than one God. So Jupiter dethrones Saturn, and divides the government of the universe with his two brothers, Neptune and Pluto. Here is the triad of the Greeks and Romans. Of course, they ran to excess and filled heaven and earth with little gods, but all were subordinate

to the three. All this simply shows that there is a demand in the nature of man for an object of worship that is not an absolute unit. This demand is met and fully satisfied by the trinity revealed in Holy Scripture.

This triplicity in the Creator has its counterpart in what we may call the manifoldness of the creature. And, as in the Godhead, unity attains completeness and perfectness in trinity, so in all parts of this vast creation the attentive observer beholds unity developing into multiplicity.

There is no rigid sameness exhibited anywhere, but the general idea of "many out of one" appears prominent throughout the universe. Each system in the planetary and siderial heavens has its center about which all its attendants revolve, and from which, some astronomers say, they were evolved. And, we may say, the great universal center is a unit, and all worlds and systems of worlds revolve round it, as their common center, and unity in manifoldness characterizes the whole.

But confining our observations to our earth, we there perceive the same principle underlying the several kingdoms of nature, and developing itself in the different orders constituting those kingdoms. We trace it in the mineral kingdom. In the term substance, or matter, we include all the elementary substances of the earth. In this we have the one great storehouse, out of which all mineral formations are drawn. By laws peculiarly adapted for the purpose, matter is separated into its elements, and combined in different proportions, to form all the different minerals, which constitute the body of the earth. All organic and inorganic substances are derived, or developed from matter, and so all the manifold diversities of nature have been formed out of this one substance. We find the same principle, at every step in the ascending scale of earthly being. In the vegetable kingdom, the one general principle of vegetable life pervades the whole. Protoplasm is the one principle out of which all varieties grow; yet, how many varieties of beautiful forms delight the eye of the observer. Plants are found to be divided also into genera which again

are developed into species and individuals, each with its own seed bearing fruit after its own kind. Each family or genus preserves its own type and each species its own individual peculiarities: and all these manifold varieties, in all their multiplied beauties, work together in the unfolding of the one general principle of plant life.

When we come to consider the animal kingdom the same thought will readily become apparent. The birds of the air, the animals of the earth, and the fishes of the sea, have each a life of their own. Each brings forth after its kind, and each preserves its character and habits. And however great the multiplicity in numbers they all have grown from the original units of their kind. So that out of each single unit of animal life has come a multitude of individuals of the same kind as the parent. By the law of reproduction, therefore, the air, the earth, and the sea are filled with innumerable inhabitants derived from original units.

What holds true in nature, in its different orders, in this respect, comes out with still greater prominence and force in the life of man. Mankind is one. All the races and individuals are animated by a common life, and joined together in a common nature. And, though nations, races, and tribes are now so diversified, that in many particulars, they seem to have lost sight of their common origin, yet there exist many evidences to show that all have descended from a common stock. This appears in universal history. Human hopes, ambitions, and aspirations are the same in all. Reason, that divine principle, that raises man above the lower orders of nature, exists in all alike, and works in the same way in all though more highly cultivated and refined in some, than in others. Whoever, therefore, studies the nature of man, must see the same unity in manifoldness in him (though in a higher sense) that appears in the lower orders of nature.

This principle, running through all orders of creation, is in perfect harmony with a similar principle which existed before in the nature of the Creator: and it proves that whatever God

does is in harmony with His own nature. In Him unity in trinity is an immanent principle or law, by which the symmetry and perfection of the divine nature are secured ; and by which, in the vast solitudes of eternity, that cheerless loneliness, which absolute unity must have created, was rendered impossible, and by means of which also God has an object worthy of His love.

In harmony with this immanent law of His being, He created a world, and in all the diversified elements of life, with which that world is animated, the principle of unity multiplied is displayed. Especially in man, who was created in the image, and after the likeness of God, was this divine principle carried out. Unity in manifoldness constitutes perfection, completeness or wholeness. Unity alone, is incomplete. Multiplicity alone, is incoherent. But combined, they are perfection. Now as this is the character of God, what He creates, is perfect, whole, complete. And applying this principle to the work of the new creation in Christ, it may be expected that this work will be as complete and whole as any of His works in the physical world. The new creation is designed to restore the loss incurred by the fall. The race of man fell, and started out on a course of development, which threatened to destroy the unity of mankind, by the disintegrating and disorganizing power of sin. Such a process of development sunders man from the source of his life in God, from friendly fellowship with his brother man, disorganizes nature itself, and entails untold misery and wretchedness upon men, in time and in eternity.

But God, in His infinite wisdom and love, was prepared for the emergency. His work was marred, but He was prepared to restore it. He will heal the breach, raise up the fallen, and restore the broken unity. And since, as we have seen, all His acts in nature, are perfect and complete, it is reasonable to suppose, that in this work of restoration the same perfectness and completeness will appear. For in this work there is a special opportunity to display the perfection and glory of His own nature as this inheres in the unity in trinity. For while the redemption of mankind has its source and cause in the per-

fection of divine love, it has its possibility, in the divine perfection of the trinity, and in the unity of the human race. In the one God there are three persons; therefore there can be one Mediator between God and men, the man Christ Jesus. The unity of the human race affords a point of contact where the Son of God can unite Himself with the race, and, in the capacity of the second Adam, become its head; and so in His own person, reunite man to the source of His life. Having mediated the work of the old creation, He now by the incarnation places Himself in such relation to man, as to mediate a new spiritual creation, in which restoration is to be secured. And if, in the work of redemption, He carries out the same principle that ruled in the creation, He must, in the nature of the case, redeem mankind in the totality of the race; and hence it will follow that “Redemption in Christ is universal.”

Viewing God in the light now presented, it does not seem reasonable to suppose that redemption can be limited in any sense, so far as His purpose and work are concerned. Redemption is undoubtedly a work of sovereign grace, but it is difficult to conceive how it can be arbitrarily limited to a few chosen persons, elected to salvation from all eternity, while all the rest of mankind are left to perish in sin, and excluded from salvation by the special purpose of God. A limited atonement seems unworthy of the character of a divine Being, who does nothing else in a partial way, and whose love is infinite in length and breadth, and in height and depth. One can easily admit the adorable facts of divine sovereignty, foreknowledge and foreordination, as these are taught in the Bible; yet it does not appear any where, that they apply to individual men in such arbitrary way as to either ignore, or interfere with their intelligence and freedom, which must be the case if individuals are saved without their exercise on the one hand, or lost without opportunity on the other. Such a definition of divine predestination contradicts the principle of divine love, as well as that of human responsibility; and places men in the category of irresponsible machines, and subjects them to an immutable

law, which is no better than an iron fate. On the contrary the Scriptures throughout, regard and treat men as intelligent, free moral agents; and hold them strictly accountable to God for all their thoughts, words, and actions. Hence they constantly appeal to their intelligence, and seek to awaken the conscience to a sense of responsibility. Sin is a voluntary violation of divine law. Faith and unbelief are also treated as voluntary exercises of the inner sense of the soul. And personal salvation is made wholly to depend on one's conscious and voluntary faith in the redemption of Christ, and a cheerful and willing compliance with its conditions.

Redemption, purchased with an infinite price, has regard to the whole human race, the ransom being sufficient for the needs of every individual from the beginning to the end of the world.

This view seems more consistent with itself, than that of a limited atonement; and at the same time, more in harmony with the express teaching of Scripture, to which an appeal will now be made.

2. The proto evangel, Gen. 3: 15 may be said to form the groundwork of the revelation of a general salvation for mankind. The best modern interpreters agree in the view that the seed of the woman primarily includes all her descendants, and that mankind in general is destined to gain the victory, ultimately, over the serpent and his seed. In the historical evolution of revelation, in the course of the ages, the Messianic idea gradually comes to light. This idea is, of course, included, and shadowed forth, in the promise from the first. First it appears as the twilight, which, in the onward movement of history and revelation, becomes the dawn, and then finally, brightens into broad daylight, when the Sun of Righteousness illuminates the whole spiritual heavens, and the earth is flooded with its glory.

According to this view, the promise is general; mankind is to be victorious in the general struggle. The struggle is universal. The woman and her seed, on the one side, are arrayed against the serpent and his seed on the other side. An ethical and religious warfare is waged between the good and the bad, in-

volving the whole human race in the strife. The woman's seed, or mankind is to be wounded in the heel—that is, mankind is to suffer in consequence of sin. This suffering will reach its culmination in the sufferings of Christ in His atoning work. But the serpent also is to be crushed, not only in his seed, and as far as evil is concerned, but in himself in his head, the seat of life, and so to suffer entire defeat. “The whole is therefore, the prediction of an universal conflict for salvation, with the prospect of victory. From this basis the promise proceeds in ever narrowing circles, until it passes over from the general seed of the woman to the ideal seed, and from that again, draws out in ever-widening circles, together with the self-unfolding promise of the kingdom of God.”*

From the general promise to the posterity of the woman the revelation proceeds to designate the family of Noah, from which, after the deluge, Shem is singled out. Then to Abraham and his seed, is the promise made, but with the universal thought that in him “all the families of the earth were to be blessed” (Gen. 12: 3). Then follow, in regular order of succession, Isaac, Jacob, Judah, and David, from whose royal family, Christ, the particular seed, is lineally descended. After the designation of the tribe of Judah, prophecy more particularly fixes its eye upon the Messiah Himself, who is typified by single persons. And His mediatorial office, in its threefold significance and character, is foreshadowed by prophets, priests and kings. In the Psalms the ideal promise of the Messiah is clearly and fully set forth; while in the later prophets, the suffering Messiah, the teaching Prophet, and the royal Ruler, come fully into view. And in all these prophecies the attentive student must see the general idea maintained that the world is included in the promise of salvation.†

In the person of Christ the Messianic Idea is realized. His genealogy as given in Matthew and Luke, shows his lineal descent from the first pair, and is evidently designed to set Him

* Lange on Gen. 3: 15, pg. 247.

† The above ideas are found in Lange's Com. on Gen. pg. 248.

forth as the universal man, in whom mankind finds a new representative head under new conditions.

In Him mankind starts out on a new life. And "as in Adam all die, so in Christ shall all be made alive," or as in Adam all fell under the guilt, and power, and dominion of sin; so in Christ all are potentially lifted out of their degradation, redeemed from the power and dominion of sin, and started out on a new course of development, which renders universal salvation a possibility.

"Where sin abounded, grace did much more abound," or what was lost in the fall was restored in redemption. Anything less than this would be incomplete, and put a limit to the power of divine grace. It would rob the work of redemption of the brightness of its glory, and make God appear impotent before His creatures. But to the testimony: God says in the prophecy, "I will also give Thee for a light to the Gentiles, that Thou mayest be my salvation unto the end of the earth" (Isa. 49: 6). And the sixtieth chapter of Isaiah throughout seems to be an exhibition of the glorious and abundant access of the nations to the Church of Christ. The "Son of Man" came "to give His life a ransom for many" (Matth. 20: 28). "For the grace of God hath appeared bringing salvation to all men" (Titus 2: 11; Rev. Version). These scriptures agree fully with the promise to Abraham, which was quoted above, and go to show that, in Christ, as described in the New Testament, the character of the promised Messiah of the Old Testament is fully realized. So that the idea of a universal redemption, seems to run parallel with that of a Redeemer, through all the prophets of the Old Testament, and comes out prominently in the teaching of the apostles in the New Testament.

God "will have all men to be saved, and to come unto a knowledge of the truth" (1 Tim. 2: 4), and accordingly the "one Mediator between God and men, the man Christ Jesus gave Himself a ransom *for all*." (Vs. 5, 6.)

The human race is regarded from the Scripture standpoint as

an organism, in which all the individuals are joined together by the law of a common life, and not as an aggregation of separate and distinct individualities, each having a nature and life peculiar to itself. When "the Word became flesh," therefore, He became the common head of the whole race, and was joined to it in the bond of a common life; and so the power of His redemptive work, starting in the center of human life, and reaching out through all points of the periphery, can only be limited by the remotest points in the circumference. Hence Christ's command to His disciples is unlimited. "Go ye into all the world, and preach the Gospel to every creature." "Go teach all nations." "Ye shall be witnesses to me both in Jerusalem, and in all Judea, and unto the uttermost parts of the earth." These few passages are sufficient for our purpose. Many other statements to the same effect might be quoted, if necessary, for the sacred volume is illuminated in many of its pages by passages that directly teach, or imply, the universal character of redemption, *e. g.* "The Lamb of God which taketh away the sin of the world," or He is the "propitiation for our sins, and not for ours only, but for the sins of the whole world." But this doctrine does not depend upon single isolated passages of Scripture. The general drift of the Scriptures is in this direction, a fact which is of more value in an argument than any isolated passage. Single passages may be, and do seem to be contradicted by other single passages, when taken out of connection, and used for controversial purposes. In this way the Bible is made a nose of wax, which every one may turn and warp into any fashion, to suit his particular fancy, or purpose; and so almost any doctrine, true or false, may seem to be supported by the teaching of holy writ. In this way, the passages above quoted, to prove the doctrine of a universal redemption, have been used to prove the universal salvation of all men, *volens, nolens*; a doctrine as contradictory to the Bible, as it well can be. The universalist fails to see and appreciate the distinction between redemption, as secured by an adequate ransom, paid by the Redeemer, and the conscious appropriation

of its benefits, through the exercise of faith, which is salvation. The former is objective and universal; the latter is subjective and therefore limited to those that believe.

But the general drift of the Bible while favoring the idea of universal redemption, can not, like single passages, be so easily misapplied; for along with this general drift, the possibility of some failing to be saved, also confronts us on every page. It is only by taking the Bible in this way that any one can form a just and correct judgment of what it teaches. And though one can quote numerous passages to prove the point in question, and has the right to do so, yet the real, genuine, solid, Scripture argument, is found in the general tenor and drift of its teaching, rather than in any particular text. If the Bible were studied in this way the innumerable sects and schisms that mar the peace of the Church of Christ, and the peculiar, and one-sided views of many, on points of doctrine, and modes of administering ordinances, would find no foundation for their existence. Thus the doctrine of a limited atonement, seems to be founded on a few isolated passages of the Bible, detached from their connections, and used to combat the whole drift and tenor of God's word, both in the Old Testament and in the New. For example, the second Adam evidently designed to recover by redemption, what the first Adam lost in the fall. As already shown, the seed of the woman, means the human race; and as sin is universal in its effects, contaminating all the children of Adam and bringing them all under condemnation, so the redemption covers the entire loss, since grace abounds even more than sin. In evidence of this view, we need only remember that invitations to salvation are unlimited. All the ends of the earth are invited to come to Him and be saved. All classes and conditions are addressed, as the hungry, the thirsty, the naked, the blind, the poor, the needy, the burdened and the oppressed, captives and prisoners; and all are promised deliverance from their peculiar sorrows, or misfortunes, or fetters; in short from every evil that oppresses them. And no distinctions are made anywhere, in persons: all are on a

common level; so that the king on his throne, and the beggar in the highway, are alike objects of the divine compassion, and invited to come in the same way to the fountain for sin and uncleanness.

In Christ, God is reconciled to man, and the conditions of salvation are offered to all alike. Christ, the universal man, and the Mediator between God and men, is the head of the redeemed race, and *all who will*, may come to Him and be saved. Whosoever will, may come, and partake of the water of life. The only scriptural limit to salvation, therefore, appears to be the obstinate will and unbelief of the individual.

3. The view that redemption in Christ is universal may also be inferred from the nature of His person. In the Scriptures He is set forth as the Mediator between God and men. In this character He stands out to view not as God only, or man only, but as God-man. Conceived by the Holy Ghost, and born of the virgin Mary, He is both the Son of God and the Son of man. And possessing two natures, that of God, and that of men, He is unique in His person, and fitted by nature to be a Mediator between God and men. As such, He represents before man, and in man, the entire "fulness of the Godhead bodily;" and before God He represents the entire human race. In those words and acts of His which exhibit divine wisdom and divine power, the Godhead shines forth in all its fulness; and in those acts and sufferings by which His manhood comes more prominently into view, humanity acts and suffers in and with its representative head.

The prophets speak of the Messiah in the most exalted terms, not hesitating to call Him by the names which belong to God alone. And the apostles quoting those prophecies, boldly attribute them to the man Jesus, whom they declare to be the Christ. And again His manhood is asserted in plain and unequivocal language. "The man Christ Jesus." And while He Himself claimed equality with God, He spoke of Himself generally under the modest phrase, "Son of man." As Adam represented the race by virtue of his organic and generic head-

ship, and dragged it down in the fall, so Christ by His mysterious conception, by the Holy Ghost, and by His birth of the virgin Mary sustains such a vital relation to mankind that He is the second Adam, and as such, His words and acts and passion belong to the entire race, and not merely a portion of it. As in Him humanity was recapitulated or reheaded, He took up into His own person, the whole of human life, and thereby elevated that life into organic union with divinity, for the purpose of restoring humanity from its fall, and of bringing it up to the ideal of perfect manhood. This purpose is carried forward in the Christian Church, whose constitution fits and adapts it to all the necessities of fallen men.

To accomplish this end He unites in Himself as Redeemer, Godhead and manhood, each in its completeness. In this mediatorial character He takes away sin by means of His perfect obedience. He removes men from the power and dominion of sin by His vicarious atonement. He destroys death by His glorious victory over the devil. And by His resurrection power, He communicates divine life to men. This involved not only the whole of His incarnate life on earth, but also His death on the cross—wherein He “bore our sins in His own body on the tree”—and also His exalted life in heaven. The first Adam fell by wilful disobedience, and belief in the devil’s lie, and so put himself and his race under the dominion of Satan. But Christ, by His obedience and victory, wrested the power from Satan (who deceived and enslaved mankind), defeated the arch-deceiver, and set man at liberty. All this is in strict accord with Holy Scripture, honorable to our blessed Saviour, and fatal to the theory of a limited atonement.

Such a redemption, secured by such a person, with such an object in view as the liberation of man from the thralldom of sin, could not, in the nature of the case, be complete, or in any sense meet the necessities of man, or at all answer the glorious purpose of God’s all-embracing love, if it failed to comprehend the whole human race, in its saving efficacy. The nature of His person, and His peculiar relation to the race, as above described, demand a full and complete redemption.

The idea of Irenæus as given by Dr. Schaff, "places Christ in the same relation to the regenerate race, which Adam bears to the natural, and regards Him as the absolute, universal man, the prototype and summing up of the whole race."* This beautiful thought was found, after the foregoing pages were written. And to this may be added the well-known idea of the same church father, that Christ passed through all the stages of human life, that He might redeem and sanctify all, old men, middle-aged, young men, youth and little children.

Still another fact, mentioned by some writers, favors the view, that the redemptive power of Christ's atonement is universal for the race; namely, His central position in history. According to this all previous history looks forward to, and is a preparation for His advent; and all subsequent history looks back to it as the incoming of a new life for mankind. Occupying such central position He is regarded as the *cardo* of history on which it revolves. And in another aspect He occupies a central position as the Sun of Righteousness, which lights up the whole heavens, by its revelation of divine truth. And so He is properly said to be the light of the world, that lightens every man coming into the world.

As the result of this inquiry, we conclude that the theory of a limited atonement is opposed by the fact that God completes fully what He undertakes; that it is contrary to the spirit and tenor of Holy Scripture, and that it is contrary to the nature of Christ's person and work. On the other hand, if this conclusion is correct, it follows, that "*Redemption in Christ is universal.*"

* Hist. of Chr. Ch., Vol. 1, § 79, pag. 274.

IX.

NOTICES OF NEW BOOKS.

THE LIFE AND TIMES OF JESUS THE MESSIAH. By Alfred Edersheim, M. A. Oxon., D.D., Ph.D. Late Warburtonian Lecturer at Lincoln Inn. In Two Volumes, large 8vo. Second Edition Stereotyped. New York: Anson D. F. Randolph and Company, 900 Broadway, corner 20th Street. London: Longman, Green and Co.

OF the many books treating of the Life of Christ which have appeared within the last fifty years, this is one of the latest and best. It has the merit, not only of being in the fullest sense of the term, scholarly, but also of being at the same time profoundly evangelical and free from all dogmatic narrowness. In the preparation of it the purpose of the author was to ascertain the truth, as far as possible, irrespective of consequences, and this purpose is clearly apparent throughout the whole work.

The special character of the work is indicated by the title. It does not pretend to be a "Life of Christ" in the strict sense. For such a work, Dr. Edersheim holds, to take the lowest view, the materials do not exist. All that he claims for his book is that it is a study of the Life of Jesus the Messiah,—a study of His life, however, as viewed in all its surroundings of place, society, popular life, and intellectual or religious development. And in this consists the peculiar excellence of the work. In no other "Life of Jesus" have we such a full portraiture of Jewish life, society and thinking, or so clearly and carefully traced the historical development of thought and religious belief which issued in that system of Traditionalism which prevailed in the time of Christ, and proved so antagonistic to Him.

Besides being a careful and a masterly portraiture of the Life and Times of Jesus, the work is also a vindication of the trustworthiness of the Evangelists. In seeking to reproduce in detail the life, opinion and teaching of the contemporaries of Christ, Dr. Edersheim, also, in a great measure, addressed himself to meeting such objections as might be raised to the Gospel narratives. And he has done so with marked success. In addition to all this, he has sought to follow the text of the gospels throughout, and separately to consider every passage in them, so that his book may be also truthfully designated an informal Commentary on the Four Gospels. In more than one respect, therefore, it is a most valuable contribution to theological literature.

The work itself is divided into five books. The first book is introductory, and treats of the Preparation for the Gospel, and the Jewish world in the days of Christ. The other four books treat respectively of the Life of Jesus from the manger in Bethlehem to the baptism in Jordan, of the ascent from the river Jordan to the Mount of Transfiguration, of the descent from the Mount of Transfiguration into the valley of Humiliation and Death, and of the Cross and the Crown. There are added to these five books nineteen appendices on as many special topics of importance and interest, together with two complete indexes, one of subjects and one of passages from the Four Gospels referred to in these volumes. The appendices and indexes add no little to the value of these volumes.

The fact that so large a work should in so short a time reach a second edition is in itself a testimony to its great merits. We heartily commend it to all classes of persons. They will find it unusually instructive and at the same time highly interesting and edifying reading.

HISTORY OF THE SACRED SCRIPTURES OF THE NEW TESTAMENT. By Eduard (Wilhelm Eugen) Reuss. Professor Ordinarius in the Evangelical Theological Faculty of the Emperor William's University in Strassburg, Germany. Translated from the Fifth Revised and Enlarged German Edition, with numerous Bibliographical additions by Edward L. Houghton, A.M., in two volumes. Boston: Houghton, Mifflin & Company. New York: 11 East Seventeenth Street. The Riverside Press, Cambridge, 1884.

Prof. Reuss first published his History of the New Testament about forty years ago. A number of editions have, however, appeared since, and in each new edition the work has been improved. The last German edition, of which the present volumes are a translation, was published in 1874. The work is generally recognized by scholars as one of the very best on the subject of which it treats. It consists of five parts or books. The first book gives the history of the origin of the New Testament writings, or the history of the Literature; the second, the history of the collection of the New Testament writings, or the history of the Canon; the third, the history of the preservation of the New Testament writings, or the history of the Text; the fourth, the history of the circulation of the New Testament writings, or the history of the Versions; and the fifth, the history of the Theological use of the New Testament writings, or the history of Exegesis.

From the synopsis of contents as given, it will be seen that the work is far more than a mere introduction to the New Testament. It is what it claims to be, a complete history of this portion of the Sacred Canon, and also, we may add, of the Old Testament writings, so far as they have any direct connection with the Christian Church. The spirit of the work throughout is reverent and

devout, and yet, at the same time, thoroughly independent and critical. Though the opinions of Prof. Reuss cannot on all points be unreservedly accepted, this work is, nevertheless, a most valuable contribution to the Biblical apparatus of the student of theology, and will be found by ministers generally an exceedingly rich storehouse of important information as regards the New Testament Scriptures.

The translator has done his part unusually well, and his additions to the bibliography of the work add not a little to its value. The publishers, as well as the translator, deserve the sincere thanks of students generally, for the admirable form in which they have given the work to the public.

A COMMENTARY ON THE OLD AND NEW TESTAMENT. By Matthew Henry. New and Illustrated Edition, with Additional Original Notes, Critical, Historical and Geographical: together with a Life of the Author. In Three Volumes. New York: Robert Carter & Brothers.

The value of the great majority of books is only of a temporary character. They soon grow old and become useless. There are a few books, however, that have a permanent value, and even, like good wine, improve by reason of age. To this class belongs Matthew Henry's Commentary on the Old and New Testaments, a new edition of which, in three volumes, has lately been published by Robert Carter and Brothers. It is now one hundred and seventy years since Mr. Henry died, and yet he speaks, and will continue to speak, through this most admirable work. Though it knows nothing about the later grammatical and higher criticism, and, indeed, has no critical value, yet, nevertheless, it is the best devotional Commentary in the English language, and, so far as we know, is even in this respect without a superior in any language. It is a work, therefore, which along with some good critical Commentary, such as Lange's, for instance, should have a place in every minister's library. The reading of it for devotional purposes and as a preparation for preaching can scarcely fail to be beneficial, both to minister and to people. Three of the greatest of modern preachers—Robert Hall, Whitefield, and Spurgeon—have made continual use of it themselves and have highly commended it to others. The latter, in his lectures on "Commenting and Commentaries," says: "Every minister ought to read Matthew Henry entirely and carefully through, once at least. I should recommend you to get through it in the next twelve months after you leave college. Begin at the beginning and resolve that you will traverse the goodly land from Dan to Beersheba. You will acquire a vast store of sermons if you read with your note-book close at hand; and as for thoughts, they will swarm around you like twittering swallows around an old gable toward the close of Autumn."

Messrs. Robert Carter and Brothers have done a truly good work in publishing this Commentary in such fine style, and at so low a cost as ten dollars.

UNIVERSAL HISTORY. The Oldest Historical Group of Nations and the Greeks. By Leopold von Ranke. Edited by G. W. Prothero, Fellow and Tutor, of King's College, Cambridge. New York: Harper & Brothers, Franklin Square, 1885.

This volume is a translation of the first part of the latest work of the distinguished German historian, Leopold von Ranke. In the German the book has already been brought down to the sixth century after Christ, and it is the purpose of the venerable author, if his life be spared, to bring it down to our own times. When completed it will make about six or seven volumes like the one before us. Whether the remaining parts of the book will be translated into English, Mr. Prothero informs us in his preface, will depend on how the present volume is received.

Most of histories claiming to be general or universal are little more than epitomes of the history of the different nations that in the course of the ages have existed on the earth, and made an impress on the world's life. This is not, however, the character of Von Ranke's work. "A collection of national histories, whether on a larger or a smaller scale," he tells us in his preface, "is not what we mean by universal history, for in such a work the general connection of things is liable to be obscured. To recognize this connection, to trace the sequence of those great events which link all nations together and control their destinies, is the task which the science of universal history undertakes." From this it will be readily perceived that the work under consideration is not a mere collection of condensed national histories, but rather a history of the development of humanity at large, as this has been brought about by the various forces at work in the different nations of the earth. The work, consequently, is not a summary of dates and dry details, but a most interesting and philosophical presentation of those events and movements in national history which have exerted and still exert a powerful influence upon mankind.

The work opens with this noteworthy sentence: "In the dawn of history the popular conception of things divine are found to coincide with the tendencies of human life and the spirit of political organization. They summarize and express those tendencies and that spirit in a form more intelligible to us than any detailed description of circumstances and institutions. The ideal to which humanity aspires is always a divine ideal, and the efforts of mankind, however strong may be the alien influence of physical conditions, are unceasingly directed towards this goal." He also says farther on in the first chapter that "It is a capital error to suppose

an opposition between natural science and religion. Without a pure religion responding to the needs of the human spirit, and really accepted and believed, the scientific knowledge of nature and of man would not have been possible at all." We call attention to these statements because from them our readers may form some idea of the views entertained by Von Ranke, and also because of their bearing on one of the important questions of the day.

The portion of Von Ranke's *Universal History* contained in the volume translated consists of twelve chapters, which treat respectively of Amon-ra, Baal; Jehovah and Ancient Egypt; The Twelve Tribes of Israel; Tyre and Assur; The Medo-Persian Empire; Ancient Hellas; The encounter between the Greeks and the Persian Empire; The Athenian Democracy and its Leaders; Antagonism and Growth of Religious Ideas in Greek Literature; The Relations of Persia and Greece during the First Half of the Fourth Century, B. C.; The Universal Monarchy of Macedonia; Origin of the Græco-Macedonian Kingdoms; and a Glance at Carthage and Syracuse. All these subjects are discussed with great power, and in a most instructive and entertaining manner. To us the chapter treating of the Twelve Tribes of Israel is least satisfactory.

Though the work is not without its defects, yet, nevertheless, as a whole, we consider it a most masterly and valuable contribution to our knowledge of Universal History. We know of no other work of the kind at all equal to it. We sincerely hope, therefore, that Mr. Prothero will feel induced, by the reception this volume will receive, to give the remaining volumes of the work to the public in an English translation.

THIRTY THOUSAND THOUGHTS. Being Extracts Covering a Comprehensive Circle of Religious and Allied Topics, Gathered from the Best Available Sources, of All Ages and of All Schools of Thought; with Suggestive and Seminal Readings and Homiletical and Illuminative Framework. The whole arranged upon a Scientific Basis. With Classified and Thought-Multiplying Lists, Comparative Tables and Elaborate Indices, Alphabetical, Topical, Textual and Scriptural. Edited by the Rev. Canon H. D. M. Spence, M.A., Rev. Joseph S. Exell, M.A., and Rev. Charles Neil, M.A. Volume II. New York: Funk & Wagnalls, publishers, 10 and 12 Dey Street, 1884.

The nature of this work is very fully described in the contents of the title-page. It is sufficient, therefore, to say, with reference to its character, that what it claims to be it really is. When completed, the work will consist of seven volumes of the size of the one before us, which is a double columned royal octavo of five hundred pages. Each volume, however, and even each section, is also complete in itself. The purchaser of a single volume, consequently, will not find its usefulness impaired by the want of the remaining volumes. Those, nevertheless, who possess a single volume, and come

to understand its value, we feel assured, will scarcely be satisfied until they have also secured all the rest.

The present volume contains five sections, which treat respectively of the following subjects: Man's Nature and Constitution; The Laws by which Man is Conditioned; The Epistles to the Seven Churches of Asia; The Seven Sayings on the Cross; and Virtues including Excellences (First Part). All these subjects are logically divided into appropriate heads, and the thoughts given under each head, which are mostly embodied in quotations from the works of distinguished authors of all ages, are very pointed and unusually suggestive. The section on "The Epistles to the Seven Churches of Asia," and that on "The Seven Sayings on the Cross," are especially rich in instruction, and in themselves worth the price of the volume.

When we first glanced at this work we were not very favorably impressed, and inclined to consider it of little value. After examining somewhat carefully, however, the two volumes already published in this country, we have come to be of the opinion that ministers who cannot afford to purchase many books, and who are not within reach of a good public library, will do well in purchasing this work, as it will enable them at a small cost to acquaint themselves with the best thoughts of many books on the important subjects of which it treats. Even those who have large libraries will find the work a convenient and labor-saving possession. It is really a perfect thesaurus of gems of wisdom.

PASTORAL THEOLOGY. By James M. Hoppin, D.D., Professor of the History of Art, and late of Homiletics and Pastoral Theology, in Yale College. Funk & Wagnalls, New York, 10 and 12 Dey Street; London, 44 Fleet Street, 1884.

This volume, we are informed in the preface, comprises substantially a course of lectures given to a class of theological students, and is a companion volume to the author's work on Homiletics, of which a notice appeared in this Review about a year ago. The endeavor of the author, we are also informed, has been to make such a book as he would wish to have had when a theological student and young pastor,—“One that would be of real aid in the studies, inquiries, trials, and mental and moral preparation for the strenuous work of the ministry.” In carrying out this purpose Prof. Hoppin has been eminently successful. The work before us is, in every respect, a most admirable one, and gives just such instruction as is needed by every one who would successfully discharge the arduous duties of a pastor. In it, after a brief introduction, treating of the place and literature of pastoral theology, we have first discussed the nature of the pastoral office, and then, in regular order, the pastor is considered as a man with regard to

his spiritual qualifications and his intellectual, scientific and moral culture, and in his various relations to society, public worship, the care of souls, and the church. All these subjects are treated with fullness and great ability, and in a style exceedingly attractive on account of its clear, scholarly and incisive character. Throughout his work Prof. Hoppin strives especially to bring out the effectively practical elements necessary to the proper discharge of the pastoral office. He claims that the pastor who would labor successfully "must understand his times," and that "a keen and trained intelligence touched by the spirit of love is demanded for the pastoral work of our age and land." Of the many works on the subject of which it treats, this is unquestionably one of the very best.

CRITICAL AND EXEGETICAL HANDBOOK TO THE GOSPEL OF MATTHEW. By Heinrich August Wilhelm Meyer, Th.D., Ober-consistorialrath, Hanover. Translated from the Sixth Edition of the German by Rev. Peter Christie. The Translation Revised and Edited by Frederick Crombie, D.D., Professor of Biblical Criticism, St. Mary's College, St. Andrew's; and William Stewart, D.D., Professor of Biblical Criticism in the University of Glasgow. With a Preface and Supplementary Notes to the American Edition by George R. Crooks, D.D., Professor in Drew Theological Seminary, Madison, N. J. Funk & Wagnalls, New York, 10 and 12 Dey Street : London, 44 Fleet Street, 1884.

In addition to the translation of the sixth German edition of Meyer's Commentary on Matthew, this volume contains a preface of considerable length by the American editor, a Prefatory Note by the English editor, a Biographical Notice of Dr. Meyer by his son, Gustav Meyer, Ph.D., and eleven Supplementary Notes by the American editor. Of the great merits of Dr. Meyer as a commentator, we have spoken in our notices of other volumes of Messrs. Funk & Wagnalls' edition of his Commentary on the New Testament. As regards the additions of the American editor, they increase the value of the work and are truly creditable to American scholarship. While Dr. Meyer's views as regards the origin of the Gospel of Matthew and some of its contents are of questionable correctness, his work, nevertheless, merits the careful study of all who would thoroughly acquaint themselves with this portion of the Holy Scriptures.

HINDU PHILOSOPHY POPULARLY EXPLAINED. The Orthodox Systems. By Ram Chandra Bose, A.M., of Lucknow, India, author of "Brahmoism," etc. Funk & Wagnalls, New York, 10 and 12 Dey Street ; London, 44 Fleet Street, 1884.

This work by the same author as "Brahmoism," noticed in a recent number of this Review. Like the previous volume, it is a valuable contribution to our knowledge of Hindu Philosophy, and

also religion, for the two are always more or less intimately connected. The present volume consists of thirteen distinct, yet connected papers or chapters, the last being a supplement. In the first two chapters the sources of Hindu Philosophy are considered. The third chapter treats of the age of this philosophy. In the following seven chapters the six systems of orthodox Hindu Philosophy are described. The eleventh chapter consists of a discussion of the Maya, or the Illusion Theory. All these chapters or papers are based on standard translations of original works, and present the leading principles of the schools in the words of their celebrated founders and champions. In the twelfth chapter the Hindu and the Christian Philosophy are contrasted. The object of this chapter is to dispel the morbid sentimentalism arrayed in behalf of what is called the ancient civilization of India. "Christianity," Mr. Bose says, "represents a philosophy,—a philosophy not methodically developed, not intrenched behind a network of definitions and syllogisms, but sublime and deep nevertheless, suited to man's condition in life, and in accord with his common sense and highest reason. Between this philosophy and that enshrined in Sanscrit literature there is very little, indeed, that is common, while in all essential features the one is the antipodes of the other." Hence he maintains that Christianity cannot amalgamate with the religions of the country. He also says: "Modern philosophy, falsely so called, is the child of ancient philosophy, and differs from it in external drapery rather than in any feature of an essential character." The supplement is devoted to the consideration of Hindu Eclecticism as presented in the Theology, Anthropology, Soteriology and Eschatology of the "Bhagavad Gita." Those who are interested in the study of human thought, and especially ministers and missionaries who would acquaint themselves with the nature of Hinduism will find this volume of considerable use to them. The work throughout is well written and is really interesting as well as instructive.

CHRISTINA; or, The Persecuted Family. A Tale of Sorrow and Suffering, Founded on a Chapter in the History of the Vaudois. By Rev. J. Dillon.

SPIRITUAL LIFE: Its Nature, Urgency and Crowning Excellence. By Rev. J. H. Potts, A. M., author of "Pastor and People," "The Golden Dawn," etc.

MY MISSIONARY APPRENTICESHIP. By Rev. J. M. Thoburn, D.D.

OUR MISSIONARY HEROES AND HEROINES; or, Heroic Deeds Done in Methodist Missionary Fields. By Daniel Wise, D.D., author of "Heroic Methodists," "Sketches and Anecdotes of American Methodists," etc.

These four volumes have been, within the past year, copyrighted and published by Messrs. Phillips & Hunt, New York. They all

are admirable books for the Sunday-school and the family library. *Christina* is an interesting story, founded upon facts gathered from the history of the Vaudois, and is designed to illustrate the cruel treatment they received from the Church of Rome. It is well written, and abounds in historical information and religious truth. *Spiritual Life* is a practical appeal for greater spirituality, and is intended to stir up the pure minds of ministers and laymen everywhere by way of remembrance of duty and privilege in the work of their high calling. In a very earnest, forcible and edifying manner it treats of the nature, urgency and crowning excellence of a true spiritual life. No one can well read it without deriving some benefit from it. *My Missionary Apprenticeship* consists of sketches of the varied experience of the author, who, for the last twenty-five years, has been engaged in the missionary work in India. These sketches have been written with the design of giving a clear inside view of missionary life, and of thus bringing the missionary work nearer to Christians generally, and especially to the young men and women of the church in our own land. For the purpose intended, the work is an excellent one in every respect. No one can read it without becoming better acquainted with the nature of missionary labors and their importance, and in consequence being more interested in the cause of missions. *Our Missionary Heroes and Heroines* has been written, like the preceding volume, to interest the young in the great missionary work. It brings out more especially the heroic side of the missionary character with a view of impressing and winning the youthful heart to sympathy with the divine work of teaching all nations the words of the Son of God. As this volume was written more particularly for the youth of the Methodist Church, the noble deeds portrayed are those chiefly of the heroes and heroines of English and American Methodism. The work, however, can be read with profit by young persons of any denomination of Christians.

THE REFORMED QUARTERLY REVIEW

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I.

MR. GLADSTONE.

BY PROF. J. B. KIEFFER, PH. D.

“**GREAT** nations are bred by the crossing of races,” for it is only in this way that there emerges a complex character well rounded and evenly balanced,—a character in which each of the contributing factors offsets or complements the failings of others. England, the most powerful nation on the earth, is one of the most notable illustrations of this truth. Even the nameless savages who preceded the Goidhel and the Brython, must have left to their successors some store of spiritual endowment besides their Druidical religion; for the union of Druidism with the Aryan Polytheism of the Celt implies an absorption, and not an immediate extinction, of the devotees of the former by those of the latter religion. And the Goidhel and the Brython, “a race immeasurably strange, dreamy, quick to take impressions, wanting in persistency, sentimental and religious”—what a vast treasure of counterbalancing traits did they bequeath to their arrogant conquerors—to the slow, patient, cool, head-strong, ferocious and often brutal Teutons—a bequest which has outlived the centuries, and still crops out above the heavy

commonplace of the Saxon! The Romans added but little to this substantial fibre of the English character, and the Norman conquerors, already Latinized as they were, wrought no intrinsic change. They brought "patrician pride, the sense of politics, a taste for domination and ostentation, their own eager and positive spirit, and the genius of oratory." "Prosaic, suspicious, quarrelsome, fond of force, clever but not crafty," they guided the fortunes of the country and left their imprint upon it, without profoundly changing its genius. English character, therefore, is strangely blended and combines nimbleness with sobriety, revery with a taste for business, generosity with greediness, love of independence with fondness for responsibility, a rebellious spirit with a submissiveness of disposition. But in the ancient patrimony of these barbarian races two elements immeasurably outweigh all others—the sense of liberty and the sense of religion. And it was a sense of religion and of liberty wholly different from that which has since prevailed in large portions of western Europe. It is said of the Romans that they

Made a solitude and called it peace,

and in the conception of liberty they bequeathed to their successors we detect the same principle. It is a gift of the conqueror, who first subdues, then equalizes, then liberates the nations. And the form of religious belief that has perpetuated the Roman spirit perpetuates also this inverted sense of human liberty. It aims at the absolute subjection of man, obliterates all distinctions of race, or age, or class, or rank, and requires that man shall renounce himself and the world in which he lives, with its splendor and its power, its ambitions and its triumphs. But the Anglo-Saxon knows of a better way. To him liberty is not a gift, nor does it result from political equality. Much rather it is an inherent and inalienable possession of the human soul, the blessings and responsibilities of which he prizes above all else—which neither the power of the state, nor the binding precepts of religion, can take from him. Magna Charta did not confer liberty upon the English people, "it only formulated its

guarantees." And so, too, the religious element in the Anglo-Saxon character is diametrically opposed to that of the Latin races. It does not drive man from the world nor crush him to the dust in the awful presence of God, but rather bends his will to the world, inspires him with the belief that heaven begins on earth, and nerves him with the desire and resolute purpose to overcome all obstacles he may find in his path. Hence the England of to-day is not free because it is Protestant, but it is Protestant because it is free. And hence, too, even as the untamed spirit of the Saxon breaks forth, whenever anything puts in jeopardy his civil liberty, and "tosses tribunals, star chambers and Lords High Commissioners about like so many gew-gaws, beheads the king and locks the doors of Parliament," so, too, the Saxon conscience refuses to acknowledge any master save God alone. But in this character it is religion that is all pervasive, that enters into everything, that encroaches on everything. Even civil liberty has no sanction if it can find none in religion, and, whatever men may think about the disestablishment of the English church, English statesmen, as a rule, are careful not to parade views that imply a separation between their politics and their religion.

The result of this combination of the peculiar contributions of the Celt and of the Saxon to the formation of English character, together with the sense of religion and the sense of liberty, which are the joint contributions of them both, is a conscience that is more nervous than can be found in other races and that is always aroused, a depth of moral earnestness that elsewhere is unexcelled, and a social ideal that is conspicuous for the many virtues that adorn it. For the English ideal is first and foremost *moral excellence*. Says Mr. Robertson: "Goodness, duty, sacrifice—these are the qualities that England honors. She gapes and wonders, now and then, like an awkward peasant, at some other things—railway kings, electro-biology and other trumperies—but nothing stirs her grand old heart down to its central deeps, universally and long, except the *Right*. She puts on her shawl very badly, and is awkward enough in

a concert-room, scarcely knowing a Swedish nightingale from a jack-daw; but—blessings large and long upon her—she knows how to teach her sons to sink like men among sharks and billows, without parade, without display, as if duty was the most natural thing in the world, and she never mistakes long an actor for a hero, or a hero for an actor.” Nowhere else than in England do we find such a conception of moral excellence so actualized as to have touched upon and assumed control of every avenue of human conduct. The English gentleman is cold and serious, calm and reserved; his independence resents the ease and polish of the courtier; his devotion to the Right softens his egotism by a careful regard for the rights of others. And the social standard which he has set up exacts of men purity of speech, if not of heart; the subjection of hatred, and envy, and other passions by which men are agitated, and the putting out of view of every shade of servility, flattery, and affectation. It honors downright sincerity, even when unsuccessful; despises duplicity, even whilst it wonders at its triumphs; and teaches a man to respect his bitterest foe, if he be but a true man. In a word, the finest trait in English character is its manly love of truth, to which it clings, with which it is imbued, until a lie seems an impossibility. And, however true it may be that this ideal grew up and was nurtured in the lap of the English aristocracy, it has long ceased to be their exclusive and peculiar possession. It may even be true that its best actualization is to be found to-day amongst the cultured people of the powerful and growing middle class.

If now we were asked to point to the man who more than any other, not of his own age only, but of any age of English history, epitomizes in his life the tendencies of his native land, and in his character more closely than any other approximates this lofty ideal of his people, we could point to no other than William Ewart Gladstone,—the man whose sincerity, piety, moral earnestness and courage no one has ever questioned—the man whom political enemies admit to be “one of the most marvelous men of this or of any other time,” the man whom

"Macaulay described as 'a young man of unblemished character,' and whom his Lordship, if he were now alive, would speak of as 'the old man with personal fame unspotted.'" And we have purposely dwelt upon the social ideal of England as introductory to a consideration of Mr. Gladstone's life and character, because we never can form a correct judgment of the individual great men of a nation in any other way. We do not know the English people, we do not know any people, if we do not look beyond the constitution under which they live. That "noble but intangible" instrument, the English constitution, was an effect, not a cause; and the same social factors that produced it produced also that complex association and combination of mental and spiritual activities that gives to the lives of her great men their energy, their nerve, their moral tone, and secures to their conduct the world-wide significance they have long enjoyed.

Mr. Gladstone is sprung from that powerful middle class which has been styled the backbone of England; and through his immediate and remote ancestry has derived from this class those practical qualities which are its chief distinguishing characteristics,—“tenacity of purpose, strength of will, the power to grapple with opposing circumstances, and the breadth of mind which grasps the various aspects of a difficult problem at a glance.” He himself has assured his constituents that every drop of blood that flows in his veins is pure Scotch blood; but those who are wise in such matters have emphatically declared that whilst his genealogy in one line leads back to the Bruce of Bannockburn, in another it can be traced to King Henry III. of England. From both he has inherited the astounding energy which has been so conspicuous in all the work of his life, but which at no time has filled his countrymen with more surprise, enthusiasm, and admiration than when at the age of seventy years he conducted the memorable campaign that swept away the conservative ministry, which so long had obstructed the domestic interests of the English people. From both lines of his descent also he inherits his profound religious

nature and his unquestioning devotion to moral right. But it is only from the one line that he inherits his endowment of resiliency and buoyancy which enables him to be the only sure interpreter of popular feeling at times of great national commotion, and to put an abiding trust in the people as the ultimate source of power,—that idealism which leads him to fix his gaze far above the thoughts of ordinary men, and that enthusiasm which so often has made him a tower of defence to his party and an object of admiring love to his people. To the other line he owes the persistency and determination which from youth to old age has never forsaken him, and which makes him the most restlessly active statesman, the most indefatigable worker, of his times. And his moral and religious fervor, combined with his restless activity, have saved him from devoting his talents to frivolous subjects; for he has always written with a view to practically influencing men. No sooner is he in opposition, or out of office, than he is eagerly investigating the Neapolitan prisons, discussing the relations of church and state, defining Ritualism, or bringing the powers of his reason to bear in the denunciation of the Vatican Decrees.

As early as the beginning of the sixteenth century, Mr. Gladstone's ancestors were settled in the upper portions of Clydesdale, and for four generations before the birth of the Prime Minister were engaged as maltsters and grain merchants. They were elders in the Kirk of Scotland, too, and seem usually to have had large families. Thomas Gladstone, the grandfather of William Ewart, was the fourth son of John Gladstone, of Biggar. Early in life he settled at Leith as a corn dealer, became the father of sixteen children, and was so successful in business that he was able to make some provision for all his sons in their various trades and callings. His eldest son John, the father of our subject, engaged in his father's business, and on attaining his majority was commissioned to go to Liverpool to sell a cargo of grain. Whilst there his demeanor and business capabilities so won upon the mind of a leading Liverpool corn-merchant that he desired young Gladstone's father to

allow him to settle at that port. He thus became, first an assistant, then a member, of the firm of Corrie & Co. Sixteen years afterwards the partnership was dissolved and Mr. Gladstone alone remained in the business. Taking his brother Robert as his partner, he was soon engaged in very extensive transactions. They had a large trade with Russia and with the West Indies, and when the East India and the China trades were thrown open, with the capacity to look ahead, which is a Gladstone trait, "they were the first to dispatch a private vessel to Calcutta." Mr. John Gladstone in this way became enormously wealthy, and, as he combined with his business tact and experience no small amount of mental ability, general culture, conscientiousness and philanthropy, came to be one of the most influential citizens of Liverpool, and took an increasing interest, year after year, in the general questions that affected the country. At first a Whig, he became an ardent supporter of Mr. Canning, and presided over the meeting called in Liverpool to invite that statesman to become a candidate for the borough. He himself afterwards for nine years was a member of Parliament for various constituencies, listened to many of his son's earliest oratorical efforts in the House of Commons, and was created a baronet by Sir Robert Peel in 1845. He was twice married,—the second time to Miss Anne Robertson of Stornoway, "a lady of great accomplishments, fascinating manners, commanding presence and high intellect," and the mother of his four sons and two daughters.

His son William Ewart was born on the 29th of December, 1809, and gave very early promise of the ability which has distinguished his manhood. So great was his precocity, indeed, and so substantial the grounds on which it seemed to rest, that the father did not hesitate, when the boy was not yet twelve years old, "to discuss with him the public questions of the day, teaching him to think for himself and to examine well the bases of the opinions he formed on political and other subjects." In 1821, after having for some time enjoyed the instruction of the venerable Archdeacon Jones, he was sent to Eton, at that time

as now, to use the words of his biographer, "the best school in England for youth, to whom time is not money, and who can afford to spend their teens in an agreeable if not the most profitable way." It is a school founded by King Henry VI. in 1441, and at present is attended by about 900 boys, who are required to be British subjects and to enter before the completion of their fifteenth year. Sir Robert Walpole, Horace Walpole, Lord Bolingbroke, the Earl of Chatham, Gray, Shelley, West, Waller, Fox, Canning, the Earl of Derby, and many more of England's most illustrious men, studied in this school. And yet Eton College has been the subject of much bitter criticism on the score of its defective moral discipline, but more especially on that of its curriculum of studies. For the mental pabulum on which Mr. Gladstone and other great men were fed while at Eton was absolutely nothing but classical studies, and the range of these studies was very narrow, indeed. Homer's *Iliad*, Virgil's *Æneid*, Horace, some of Ovid, together with extracts from some of the best prose authors, and, in the higher classes, a taste of the great Greek Tragedians,—this was all the authorized work required of boys between their twelfth and twentieth years. It was not unnatural, therefore, that the school should be fiercely assailed because of the "irredeemably small amount of knowledge" it imparted, as well as also because it did not teach its boys that there are certain laws of thought to which all sound reasoning must conform. And to the very apparent argument that so many of its pupils afterwards became illustrious men, and that every one of them was greatly enamored of the school, the answer was ready,—that such men would have become illustrious under any system. And, yet, unless we are prepared to say that differences of system amount to nothing, and that one is as good as another, we shall be obliged to admit, with Mr. Dunkley, that this narrow range of teaching had its good side also; that probably "nothing is better fitted to bring all the powers of the mind into contemporaneous play;" that "perception, comparison, judgment, fancy, imagination are exercised in every sentence;" that it strengthens

the faculty of expression and refines the taste to be so long engaged in transferring the best that has been thought and said throughout the ages from one language to another ; that it develops "a knowledge of insight and sympathy," or, as the Berlin professors have more accurately and concisely expressed it, cultivates the "ideality of the scientific sense ;" and this, if extended but a little farther, means that it begets and cherishes a love of the truth for the truth's sake independently of all practical or utilitarian aims.

Moreover, it is questionable whether, after all, the criticism on the score of the irredeemably small amount of knowledge such a course of study presents is not an egregious mistake. The study of Homer certainly introduces a boy to knowledge of some kind, and as experience seems to show, a kind of knowledge with which the youthful mind is especially in sympathy, and for which it ardently longs. Arthur, in *Tom Brown at Rugby*, is not the only boy whose utterance has been choked while reading of the parting of Hector and Andromache, and the death of Socrates has moistened many a youthful eye with involuntary tears. The Prince of Poets, and his Assessors in the Supreme Court of Letters, display a wonderful knowledge of human nature and of deep moral and political principles. To the "ideality of the scientific sense" a study of them adds a knowledge of the elementary ideas of justice and humanity, and tends to raise the human soul above the motives which ordinarily underlie human conduct.

And it may not be amiss to call attention to the fact also that this much-criticized course of study threw no obstacle in the way of Mr. Gladstone's becoming the most inveterate thinker and the most relentlessly practical statesman of his age. It is doubtless true that the financial ability he has displayed was due in great measure to inherited dispositions. But we have the testimony of his first teacher to the effect that he was, with one exception the most hopelessly incapable arithmetician he had had under his instruction. The power of performing those arithmetical feats which astounded and delighted

the whole British world was therefore of late growth; and, as the instruction he received at Eton is supposed to have contributed nothing at all in that direction, what inference is more natural, or more just, than that that course of training, by giving him time for the contemporaneous development of all his powers, fixing his attention meanwhile on general principles of purity and truth as exhibited in men's lives, contributed in the most satisfactory way to the making a practical man of him? If time permitted, it might be shown, too, that the general drift of Eton boys towards literature lay in the direct line of practical pursuits of one kind or another. For, whatever political hucksters may say about "*them literary fellers*," history has demonstrated the fact that they are dangerous antagonists in the forum and on the hustings, as well as a strong tower of defence to all public interests in times of popular commotion and upheaval. Mr. Gladstone, when he was editing the *Eton Miscellany*, was not engaged in an idle freak or a meaningless by-play, but in work of a substantial kind and of vast significance to his future career. By the unerring instinct of a true boy he had found out for himself a channel of independent exertion and a source of power which he never afterwards failed to make unlimited use of for the welfare of his people and of mankind.

His six years of study at Eton, therefore, had the effect of developing and strengthening in Mr. Gladstone precisely that innate idealism which enabled him, as was said before, to fix his gaze far above the range of vision in ordinary men, and to make abstract principles of justice and right the guides of his conduct. For he, more than any other English statesman of the modern period, keeps before his mind, and before the minds of his countrymen, the idea of man in the bulk, of man in the abstract,—and seeks to make English greatness to consist in the degree in which English people aim at promoting the interests of liberty and justice the world over. So true is this that it has been said that to him "Trojan, Tyrian, Englishman, Egyptian or Ethiopian, Bulgarian peasant or Lancashire arti-

zan, are all the same. They are first of all *men*,—they carry in themselves the *idea* of *man*.”

Leaving Eton in 1827, Mr. Gladstone became the private pupil of Dr. Turner, afterwards Bishop of Calcutta. Two years later he entered Christ Church, Oxford,—the college founded by Cardinal Wolsey, and the most aristocratic and conservative of all the colleges in Oxford. In 1831 he completed his academic studies, and graduated with the highest honors as double first-class. It was during his residence at Oxford that he consciously adopted the principles with which he entered upon public life, and gained such a maturity of character and such a reputation for energy, courage, scholarship and ability, that in one year after his graduation he was invited to accept a nomination as Tory candidate for Parliament from the Borough of Newark. Oxford University at this period was not only one of the principal centres of education in England, but also the stronghold of English ecclesiasticism—the most conservative of all the interests of any people. What a young man who did not “set himself against the prevailing tone of feeling which pervaded all classes in Oxford,” was likely to carry away with him from the university, has been said to be “a spirit of devoted loyalty based on conviction as well as prejudice, of warm attachment to the liberties and ancient institutions of his country, a dislike and dread of rash innovation, and an admiration approaching to reverence for the orthodox and apostolic English Church.” For the whole atmosphere of Oxford was saturated with religious and theological fervor; the whole stress of the educational system was laid upon a knowledge of the Bible and of the evidences of Christianity; and to this everything else—classics, mathematics, science of reasoning—everything—was subordinated. And this general tone and attitude of the University was vastly intensified by the course of popular feeling and of political movements just before and during Mr. Gladstone’s residence there. The Duke of Wellington and Sir Robert Peel had been forced to concede the Roman Catholic claims. Sir Robert openly acknowledged his change of views,

resigned his seat in Parliament, and offered himself for re-election. The whole country was in a state of ferment. The "stern and unbending Tories" were alarmed at the new departure, and dreaded the approach of an era of reform which, they protested, would usher in an unquestioning and indiscriminating departure from the traditions of the country, and cover it with dishonor and ruin. "The state," they cried, "has ceased to be Protestant,—it may soon cease to be Christian." It can easily be imagined what condition men's minds were in at Oxford. The close union of Church and State in England gave an ominous significance to every step in the direction of Parliamentary reform; for it was felt that every such step was a step in the direction of loosing the bonds that bound Church and State into an harmonious whole, or of bringing the Church into a condition of abject dependence on the State, whose demands were likely to become more insulting by every fresh step in the direction of popular enfranchisement. Thoughtful men felt that the Church must be put in a condition to maintain an honorable and dignified independence, if so be that the spirit of Reform should ever require its disestablishment. The consequence was a thorough revision of the bases on which the Church rested, and such a religious awakening as has not often disturbed the repose of Oxford Toryism. It was a religious rejuvenescence,—or, perhaps we should rather say, an attempt to repristinate Christian doctrine, the extent of which even those most directly instrumental in its origination little dreamed of—least of all, perhaps, Mr. Newman, to whom Mr. Gladstone nearly half a century later paid the high compliment of saying that, if at any time there was obliquity in his words, "it was purely intellectual obliquity; the work of an intellect sharp enough to cut a diamond, and bright as the diamond which it cuts," but who, nevertheless, finally succumbed to the Papal pretensions, to which, as some believe, the extravagances of Oxford theologians were at that time tending. It was a movement in which such men as Keble, Pusey, and Newman were asserting for the Church as over against the State a heavenly

origin and a divine prerogative, than which scarcely anything could be more conservative of traditional institutions and usages. But from beginning to end the movement was not wholly confined to the theological sphere, but was also political in its issues.

It was, indeed, not until the year 1833 that Mr. Keble, then Professor of Poetry at Oxford, preached the memorable sermon entitled *National Apostasy* and inaugurated the re-establishment of High Church principles and ancient patristic theology, all which culminated eventually in the Tractarian movement. But the causes which operated to bring about that movement existed already in the concession of the Catholic claims; so that, if not at its height, the excitement and agitation of the controversy was already well advanced when Mr. Gladstone entered Oxford. For the "*Christian Year*" had appeared in 1827 and in 1828 Mr. Newman had begun to preach from the pulpit of St. Mary's. The manner and degree in which Mr. Gladstone was influenced by the agitation and discussions that prevailed around him during his connection with the university can be gathered partly from what is recorded of him in connection with the *Debating Society*, or *Oxford Union*,—at that time the most useful of all the institutions at Oxford "in encouraging a taste for study and for general reading." But those records are after all meager and unsatisfactory. It is only by taking his life and reading backwards that we can see what was the effect of his training there on the development of his religious character, and to what extent he yielded to the influence of the Tractarian movement. We then perceive that although his strong English sense kept him from the excesses of others and made of him one of the keenest combatants that ever took the field against the Papal pretensions, he nevertheless took his whole religious complexion from the theological tendency of the times. He accepted as an act of unquestioning faith the doctrinal system on which the Christian Church is founded and closed the doors against all intruding doubts. And his submission to the Christian religion was a complete, conscious surrender of his whole nature. There

was no reserve, there was no cowardly shrinking from all the consequences such a surrender might involve. For him, from that time forth, every action, every emotion of life, received whatever distinctively moral excellence it possessed, only in the degree in which it was performed, or entertained, with a view to please God. He accepted the morality of St. Paul, and believed sincerely that even the simple act of taking food is a distinctly religious act, and that for every idle word that men utter they shall be held responsible. Mr. Dunkley and others seem to imply that such an "abiding fast by dogma," and such a leaving of "Science to whistle to the winds" marks a lower degree of mental and spiritual elevation than has been reached by other religious men who have kept dogma in abeyance, so to speak, and, though equally devout, have always stood ready to admit the conclusions of science. They argue, too, that the rules of conduct to which such a submission leads are casuistical necessarily, and cannot consistently be carried out in the exigencies of a public career, without a degree of refinement in the methods of reasoning that will lead to confusion, to failure, to grotesque and humiliating defeat. And yet it is hard to see how any man could become a safe and trusted leader of a great and Christian people in any other way. An attitude of mental and spiritual solution or plasticity, no matter in how devout a nature, cannot give to conduct the unswerving stability and the definiteness of purpose that is necessary to guide the temporal and spiritual interests of a nation. And surely a casuistry with some fixed norm of which it is the servant, is better than a casuistry without such a norm. We have an instance of the opposite of Mr. Gladstone's character and conduct in that of his great rival. For in the case of Mr. Disraeli, whatever may have been his attitude toward the Christian, or any other, religion at the close of his life, the anecdote that is told of Sir Robert Peel leaving a nobleman's table because he could no longer endure Mr. Disraeli's ribaldry whilst defaming the Christian religion, shows that even when already well advanced in his political career the author of *Vivian Gray* was sufficiently free from Christian dogma to be entitled

to all the benefits of the opposite course, which certainly the undoubted brilliancy of his genius would have enabled him to secure if they had any substantial existence. And yet, when Mr. Gladstone proposed to pay the expenses of the Crimean war out of current revenue, and Mr. Disraeli desired to effect a loan for that purpose, the Prince Consort must have been pronouncing, not only his own, but the judgment also of all thoughtful contemporary men on the character of these two statesmen, when he said that the former course was "manly, statesmanlike and honest ; the latter, convenient, cowardly, and perhaps popular ;" and certainly there can be no question to which of the two posterity will give the praise of having been, not only a good man, but also a great statesman and a public benefactor.

Yes, they are "heroic ethics" to which such a system of religious belief inevitably leads, and he must needs be an ideal man who can walk undismayed and unbewildered in the fierce heat of a conscience so aroused and so in daily conflict with the weaknesses and injustices of a fallen human nature. But it is with an ideal man we have to do, when we are called upon to consider the life and character of Mr. Gladstone. For surely he must be an ideal Christian man who, when Prime Minister of the most powerful nation on earth, and weighed down with the countless responsibilities of his position, "is found in the humblest houses reading to the sick and dying consolatory passages of Scripture in his own soft melodious tones ;" he must be an ideal man who, when almost all statesmen have divorced politics from morality, and have come to hold that statesmanship in all things and at all times depends for its success upon chicane and subterfuge, two things that religion denounces and disallows, makes the golden thread of religious belief run through all his utterances and actions, and by his life and his success puts the seal of falsehood forever on the theory that tortuousness, deceit, and cunning are the only accredited and effective weapons of the political leader ; who never has ceased to insist on the supreme importance of religious truth as covering the whole of human life, from the

grandest achievements of genius down even to the minutest and most involuntary portions of human conduct, and boldly declares, in the face of the present growing disparagement of man's religious belief, that the vast treasure of Christian truth was not only to be conveyed to us and to be set down, as it were, at our doors, but "was to enter into us, to become part of us, and to become that part which should rule the rest; it was to assimilate alike the mind and heart of every class and description of man." And this ideal character is the direct outgrowth and fruitage of the "virtues, faculties and customs" of the English people. It is the development under favorable circumstances of English character on the basis of original endowment and by means of what may be called distinctively English training, culminating eventually in that which is fundamental in English life—a most unreserved acceptance of religious belief. So that, as we said at the outset, Mr. Gladstone, when his character is fully formed, more nearly than other statesmen approximates the lofty ideal which the English people have set up for themselves, and more completely than others epitomizes in his life the history of his native land. Other men have been his equals, and, it may be, his superiors, in point of energy or of courage, of mental acumen or of scholarship, of political sagacity or of skill in diplomacy, but few in the history of the world have reached that lofty plateau of Christian idealism which enabled him always to put the national conscience before the national prejudice, abstract right and justice before national glory, the relief of the oppressed in England, Ireland, Naples, Greece, Bulgaria, or Afghanistan, before military renown and imperial splendor.

Now a knowledge of Mr. Gladstone's character is a knowledge beforehand of his public career, for the minute and conscientious honesty that pervades it is an assurance that his public acts will be in harmony with the principles he has not hesitated to adopt and advocate. Of all the documents with which his biographer is called to deal, none is more interesting or suggestive than his first address to the electors of Newark. Mr.

Gladstone there plants himself firmly on conservative ground, but not unreservedly, nor as a mere partisan. "I have not requested your favor," he says, "on the ground of adherence to the opinions of any man or party, further than such adherence can be fairly understood from the conviction I have not hesitated to avow, that we must watch and resist that uninquiring and indiscriminating desire for change amongst us which threatens to produce, along with partial good, a melancholy preponderance of evil." These words certainly did not bar the way against the apparent inference that if, and as soon as, an enlarged experience should show that traditional usages hindered, and did not promote, the best interests of the nation, he was free to abandon a conservative for a liberal policy. They mean no more than that Toryism was to him the best known means at that time for securing what he thought to be the highest objects of legislative action. We need to read but a few words farther to see how the character of the man forces an utterance, and reaches out after principles that are broader than any party platform. "For the mitigation of those evils," he goes on to say, "we must look, I think, not only to particular measures, but to the restoration of sounder general principles. I mean especially that principle on which alone the incorporation of Religion with the State in our Constitution can be defended; that the duties of governors are strictly and peculiarly religious; and that legislatures, like individuals, are bound to carry throughout their acts the spirit of the high truths they have acknowledged." We have here the distinct and emphatic declaration that, whatever might be the character of the course of legislation he might thereafter adopt, one principle was to underlie and control it always, and, by implication, the assertion also of his willingness and freedom to act in accordance with that principle, notwithstanding whatever temporary and apparent inconsistency it might involve him in to do so. And undoubtedly we can detect the germ of his future liberalism in the views he expressed in that address on economic questions—especially on the abolition of slavery. The claims of the

laborer, the pauper, and the slave—these are not the interests which a conservative administration was most likely to consider first and from principle. The statesman who makes them his objective aim is sure, sooner or later, to abandon tradition and usage and to put a daily increasing trust in the instincts and expressed views of the people. His first electoral address, in brief, is replete with suggestions of his coming Liberalism. It shows that the one thought uppermost in his mind was: “What are the interests, what the duties, of the English people in their relations to their fellow-men and to God?” and for a young man honestly to resolve within himself that he would find a sufficient and final answer to that question meant a world of change, of growth, and of castings off of former theories and appropriation and assimilation of enlarged and better views. And if, in holding himself free to follow such a course and to follow it fearlessly, he incurred from his opponents the exulting charge of inconsistency, he certainly nevertheless succeeded in placing time on his side, and acquitted himself before posterity of having been recreant to a trust incapable in its disposition. The mutations that are traceable in his career partake of the character of a slow growth, and an ever-ripening intellectual development, rather than of the tacks and changes of an apostle of expediency or of the unhappy misdirections of a self-seeking politician.

And it was not long until these possibilities of Liberalism began to bear their legitimate fruits. When Vice President of the Board of Trade and Master of the Mint during Sir Robert Peel’s ministry in 1841, Mr. Gladstone ardently espoused his chief’s new sliding-scale of corn duties, personally working out almost all its details and rising to his feet no less than one hundred and twenty-nine times to defend the various provisions of that great measure. It was as the authors of this bill that Mr. Hume hailed with joy the appearance of the Prime Minister and his colleagues as converts to the principle of Free Trade. And in the same session, during the discussions on the Bill which grew out of the Lady Hewley charities, Mr. Gladstone uttered views that led men to think, and to express

in words the hope and belief that "the new champion of Free Trade would ere long become the advocate of the most unrestricted liberty in matters of religion." This hope was farther justified when Mr. Gladstone resigned office in consequence of the contemplated increase in the Maynooth College endowment and the establishment of non-sectarian colleges, solely on the ground that this was at variance with the views he had expressed, and was afterwards supposed still to hold, upon the relations of the church and the state, and then, immediately afterwards, voted for the bill and supported his vote by a speech in which he showed how great already was his removal from the Tory views with which he had set out. It was not, however, until after he accepted the office of Colonial Secretary in Sir Robert Peel's reconstructed ministry, and retired from the representation of Newark because he stood committed, as an officer of that government, to the repeal of the corn laws and the inauguration of a Free Trade policy, that he could be spoken of as a Conservative with pronounced Liberal Proclivities. So far, then, from any inconsistency attaching to the course he has pursued, Mr. Gladstone would have been inconsistent in the worst sense of that word had he pursued any other course. Not only does his first electoral address show that his views naturally would have led him into the Liberal party, but his relentless subordination of everything to practical ends, his ceaseless activity of thought, and his intrepidity in following his conclusions out to their final results, also show that he never was meant to be anything but a Liberal. Respect for his father's views, admiration for Mr. Canning, and reverence for Oxford and the doctrines he there imbibed, might for a time be obstacles to his growth, but such a man could not rest patiently contented in such views. He was born an inveterate thinker, he was a natural financier, and every fresh excursion of thought, every new problem in finance, brought him face to face with the people, put him in rapport with the people, taught him to trust the people, to sympathize with the people, and to regard himself as the people's ready servant.

So that when he said in 1878 : " I think that the principle of the Conservative party is jealousy of liberty and of the people, only qualified by fear ; but I think the policy of the Liberal party is trust in the people, only qualified by prudence," he was not only defining the difference between the two parties, but also setting forth the grounds and justification of his own conduct. And yet, although all the instincts of his nature and the logic of his thinking were urging him to more and more liberal views from day to day, the fact that he was the representative of Oxford University from 1847 to 1865 was in some degree a check upon the freedom of his conduct. However courageously he acted upon his convictions, he could not shake off the silent, but deep and unmistakable, influence which such a connection necessarily exercised. It was not until he appeared in Manchester and declared, amid the loud and prolonged cheers of many thousands of persons : " At last, my friends, I am come among you—and, I am come, to use an expression which has become very famous, and is not likely to be forgotten, I am come among you UNMUZZLED," it was not until then that the charm was broken, the restraint removed, and Mr. Gladstone appeared as he really was, a hearty and true Liberal. And so perfect has the transformation come to be that to an American who sees Mr. Gladstone for the first time in the House of Commons, to use Mr. Higginson's words, the most natural exclamation is, not " How fine ! How intellectual ! but How utterly unEnglish ! How truly American ! It is as if the tendencies of political thought and action had reflected upon the physical expressions of the man and converted him into a typical representative of the most ennobling tendencies, not of the English people only, but of all mankind.

To enter here upon an examination of Mr. Gladstone's parliamentary career, or to attempt an analysis of even a few of the speeches which have given him the reputation of being the most able debater of his time, and, in the words of Bunsen, " the first man in England as regards intellectual power and the one who has heard higher tones than any one else in those islands," would prolong our paper beyond even endurable

limits. We can only indicate what has been the uniform principle of his legislation. This is to be found more briefly stated than elsewhere, perhaps, in the paper entitled "*England's Mission.*" At the close of that arraignment of Lord Beaconsfield's imperial policy, Mr. Gladstone maintains that one of the most damning signs of the politics of the Disraelian school is their total blindness to the fact that "*the central strength of England lies in England.*" If we combine with this Mr. Gladstone's ever present sense of the claims of humanity as being higher than the claims of nationality, and the claims of abstract right as being higher than the claims of expediency, or aggrandizement, we have the keynote to his public career. From his first address to the Newark electors to his last Midlothian campaign speech, the burden of his cry always has been: "*Let the right prevail.*" On that memorable occasion when he administered a rebuke to Lord Palmerston for the manner in which he had used his office as Secretary of Foreign Affairs, he said: "No, sir, let it not be so; let us recognise, and recognise with frankness the equality of the weak with the strong; the principles of brotherhood among nations, and of their sacred independence. When we are asking for the maintenance of the rights which belong to our fellow-subjects resident in Greece, let us do as we would be done by, and let us pay all the respect to a feeble state, and to the infancy of free institutions, which we should desire and should exact from others towards their maturity and their strength." And again, in 1867, when speaking on Mr. Maguire's motion to take up the consideration of Ireland, he said: "If we are prudent men, I hope we shall endeavor as far as in us lies to make some provision for a contingent, a doubtful, and probably a dangerous future. If we be chivalrous men, I trust we shall endeavor to wipe away all those stains which the civilized world has for ages seen, or seemed to see, on the shield of England in her treatment of Ireland. If we be compassionate men, I hope we shall now, once for all, listen to the tale of woe which comes from her, and the reality of which, if not its justice, is testified by the continuous migration of her people. But,

above all, if we be just men, we shall go forward in the name of truth and right, bearing this in mind—that, when the case is proved, and the hour is come, justice delayed is justice denied.” And so again in the following year, when, as Prime Minister, he was introducing his Bill for the Disestablishment of the Irish Church, and spoke with such rare eloquence and luminosity as to challenge the admiration even of Mr. Disraeli; and again, when he spoke on the Irish Universities Bill,—the same trumpet call to duty and to right rings through every sentence. And how it thrilled in his harangues on the Bulgarian atrocities. “Sir, there were other days when England was the hope of freedom. Wherever in the world a high aspiration was entertained, or a noble blow was struck, it was to England that the eyes of the oppressed were always turned. . . . You talk to me of the established tradition and policy in regard to Turkey. I appeal to an established tradition, older, wider, nobler far—a tradition not which disregards British interests, but which teaches you to seek the promotion of these interests in obeying the dictates of honor and justice.” “If Russia should fail, her failure would be a disaster to mankind. If she succeeds, and if her conduct be honorable, nay, even if it be but tolerably prudent, the performance of the work she has in hand will, notwithstanding all your jealousies and all your reproaches, secure for her an undying fame. When that work shall be accomplished, though it be not in the way and by the means I would have chosen, as an Englishman I shall hide my head, but as a man I shall rejoice. Nevertheless, to my latest day I will exclaim—Would God that in this crisis the voice of the nation had been suffered to prevail; would God that in this great, this holy deed England had not been refused her share!” This man, who had “tasted of the good word of God and the powers of the world to come,”—this statesman, who had been with the Master and had learned that the first commandment is “Thou shalt love the Lord thy God,” and the second, like unto it, “Thou shalt love thy neighbor as thyself,”—this hero in statecraft, who knew not what fear was, save only the fear of

unrighteousness, would not seek to glorify his people at the expense of justice and of truth,—would not, in Egypt or Abyssinia, Asia Minor or Afghanistan seek to win for his Sovereign the splendors of a world wide Empire,—but he would go forth as a Samaritan and heal the wounds and care for the wrongs of his neighbor who had fallen among thieves, whether that neighbor were a Lancashire artisan, an Irish peasant, a Greek patriot, or a struggling mountaineer of Montenegro.

And who will attempt to enumerate all the benefits he has conferred upon his countrymen? He has used the nation to reduction of taxation and surpluses of revenue coming together; he has secured one reform after another, until the English Parliament is almost truly representative, and the field cultivator no less than the artisan is at length a citizen; he has secured for the poor a Savings Bank and an Assurance Co., and stimulated in them the love of economy, thrift, and self-improvement; he has endeavored to right the wrongs of seven hundred years in Ireland: he has sought to secure for the colonies a free-autonomy and the benefits of self-reliant independence; he has tried to beget in his countrymen “the generous conception of a moral trusteeship in India to be administered for the benefit of those whom they rule”; he has preserved amicable relations with the powers of Europe, with the single exception of Turkey; in a word, he has endeavored to secure for England a permanency of industrial development she never knew before, and a cheerful desire to assist the rest of the world in whatever advancement it might be making. And that he followed this quest with undaunted courage and supreme indifference to personal consequences is attested not only by the fact that the people gave him their unbounded confidence, and enthusiastically rose to the level of every new demand he made; not only by the testimony of his associates and colleagues, when they exclaimed in the words of Mr. Bright: “Who is there in the House of Commons who equals him in knowledge of all political questions? Who equals him in earnestness? Who equals him in eloquence? Who equals him in courage and fidelity to his convictions?” but

still more by the fact that, when the country had grown wearied by the marvelous rapidity of his beneficial legislation, and he was told that he no longer had its confidence, without a moment's hesitation he dissolved Parliament, and broke up "the most powerful government England has had in modern times."

We cannot stop to speak of his marvelous voice and its matchless power, of his eloquence which could throw such a charm even about dry questions of finance that a crowded House of Parliament hung enraptured for hours upon his every word; we cannot stop to discuss his literary works, or to analyse his character as an author; were we to do so, the same principles and motives would be found to underlie everything that he has done, and to give a unity to his life and work which but few lives possess. We can even only intimate that his few faults all lie in the direction of his virtues. It is said to be "an error in any man to whom are committed great destinies and the policy of a mighty nation," to be incapable of reserve or of mystery. If this be true, then this is one of Mr. Gladstone's faults. "He wears his heart upon his sleeve," and his face is the most mobile and expressive in the House of Commons; "it can no more conceal the thought flitting through the brain behind it than a mirror can refuse to reflect the figure placed before it;" "hope, fear, anxiety, exultation, anger, pleasure,—each of these in turn is writ large upon it, so that the spectator watching it closely can read in it the varying thoughts and feelings of him to whom it belongs." He is not a great party leader. His will is spoken of as an "arrogant will," and even Liberals have much to say of his temper. In oratory, as in authorship, too, he is said to be too copious and too much given to refinements of reasoning. And yet all these faults spring from virtuous qualities;—his openness of countenance and his impulsiveness, from his thorough sincerity; his incapacity as a party leader, from his enthusiastic conviction of the right; his "arrogant will" (to keep his enemies' words), from his tremendous energy and his consuming determination that the right shall prevail; and his refinement in thinking from

his conscientious desire that the whole truth shall be told, as well as from the wonderful resourcefulness of his mind. If it were otherwise, his acknowledged humility, unselfishness, liberality, and patience would stand in harsh contrast with these assumed faults, and would seem to indicate a singular and ruinous want of balance in his character

We have intentionally considered Mr. Gladstone's life and character wholly from its positive side. From the beginning to the approaching end of his career he has moved consistently in a given direction, has had positive ends in view and those of the most exalted nature, and has labored with unreserved and patriotic love for the betterment of his people and of mankind. Posterity will not be slow to acknowledge this, and will hold in grateful remembrance the vast service of him who declined to be ennobled by his sovereign, and preferred the title she could not confer, and could only take from him,—the title of the "*Great Commoner of England*." And yet, even as we write, clouds are beginning to gather about this "old man eloquent;" the people who but a little while ago gave him their unstinted confidence and praise are breathing curses loud and deep upon him and upon his ministry, and in every capital of the civilized world men are talking of Mr. Gladstone's failure and coming disgrace. And is it true, then, that the captivity or death of General Gordon and the fall of Khartoum are to involve in defeat and obloquy the closing years of this great and good man's life; that the noble effort he was making to secure for England a pacific foreign policy and a limitation of its burdens and responsibilities has collapsed, and that pacific diplomacy will henceforth be "out of fashion" in England? It may be true, indeed, that the world is not yet ripe for the application of such chivalrous principles in statecraft as Mr. Gladstone sought to apply, and that the English people, proud of their traditional success in foreign conquest, will for the moment forget his past achievements and refuse to him at the close of his life the ascendancy as a leader of English opinion that he has held so long and so deservedly. It may be true that the diplomats of the world,

unable, or unwilling, to rise to the level of his efforts, will be glad to derive benefit from English disaster, and thus prevent the full fruition of the policy he sought to inaugurate. But, whether true or not, of the intrinsic merits of that policy there can be but little question, and the Prime Minister and his colleagues deserve credit for at least having had the courage to attempt a policy which promised to the world at large more lasting blessings than any other course of legislative conduct could have secured. Of the degree of blame which attaches to Mr. Gladstone for the fall of Khartoum and its immediate and remote consequences, or of his ability to repair the misfortune, no one as yet can judge. Time may here also be on his side and work out his justification, but whether it does or not, nothing can blot out the memory of his past deeds. The man who, as was said of Burke, "brought to politics a horror of crime, a deep humanity, a keen sensibility and a singular vivacity and sincerity of conscience," will, we are sure, challenge the grateful admiration of posterity, even in the face of the disaster in the Soudan.

LANCASTER, PA., Feb. 18th, 1885.

II.

WHAT IS ORIGINAL SIN ?

BY REV. W. RUPP.

THE universality of sin in the human world is an unquestionable fact. That all men are sinners is not merely an assertion of Scripture, but a fact of observation and experience. Wherever men are found, and in whatever stage of culture they exist, they afford evidence of moral imperfection and perversion. Men everywhere do wrong; and their wrong doing is not merely like the unconscious violence of the animal, which, in its conduct, simply follows the instinct of its nature, and is therefore not responsible for its acts. Men, however low their degree of culture may be, and however much their general life and conduct may resemble that of the animal, still act, in some measure at least, from deliberation and choice; and when they do wrong they violate a recognized law of their own reason and conscience, and afterwards generally give evidence of a feeling of guilt by some sort of penitential acts or prayers. These are phenomena which are observed in all parts of the world and among all races of men; and the fact of the universality of sin is, therefore, commonly acknowledged.

It is commonly acknowledged, too, that sin, or rather the propensity to sin, is *congenital* in the case of individual men. The individual does not originate the perverse moral tendency in his nature, which by and by makes him a transgressor. He is, therefore, in some sense at least, a sinner when he is born; and when he awakes to personal or self-conscious life, he already discovers in his nature a bias to evil, and finds himself existing in a wrong moral condition. The fact of this native moral depravity is one that has forced itself upon the observation of the best moral thinkers in all ages of the world. The

old sage of Israel, who, after the commission of some evil deed, exclaimed, "Behold I was born in iniquity, and in sin did my mother conceive me," was not the first, nor the only one, that discovered a relation between innate moral depravity and outward actual transgression. There were others who had made the same discovery before him. An ancient Rishi of India, in one of the Vedic Hymns, confessing his sins and imploring the mercy of Varuna, says, "Through *want of strength*, thou strong and bright god, have I gone wrong." And another in a passionate prayer for forgiveness both of ancestral and of personal sins, cries out, "It was not our own doing, O Varuna, it was necessity, an intoxicating draught, passion, dice, thoughtlessness. The old is there to mislead the young; even sleep brings unrighteousness."* Here the fact is recognized that there is an evil nature back of the evil will, and prior to the transgression of the individual. It is this fact alone that explains the universality of actual sin. If there were not this predisposition to sin in the nature of man, then surely some individual ought to be found some time who, in spite of any adverse influences from without, might develop into a sinless personality.

But while the fact is generally acknowledged that human nature in its present condition involves an innate tendency or predisposition to sin, there exists no little diversity of opinion concerning the origin and propagation of this sinful tendency. Passing by here the doctrine of a pre-existence of the soul, and of a fall previous to its union with the body, we notice first the view which regards sin as a temporary necessity inseparable from the finite nature of man, or as an unavoidable transition-point in the process of development.

Man being a finite creature, his reason and will are necessarily limited; and in consequence of this limitation, it may be said, he is liable to mistakes, errors, shortcomings, *sins*. As a child in learning to walk gets many a fall, so man in learning

* *Chips from a German Workshop*, by Max Müller, vol. i. pp. 41, 42. See also *Science of Religion*, by the same author, p. 110.

to use his reason and will must necessarily be subject to many a slip—that is, many a mistake of the understanding and many a wrong volition—before he has reached the full maturity of his personal life. Man's existence begins in a simply natural or animal condition. Between the human infant and the young animal there is at first no perceptible difference, except that the former is the more weak and helpless of the two. Like the animal, man is at first controlled by the force of unconscious desire and blind instinct. But this is not his ideal or normal state. He is destined to pass over from this state of nature into a state of culture. This life of passive feeling and blind instinct is designed to develop into a life of self-conscious intelligence and self-determining will. The first manifestation of thought and will, however, must necessarily be very imperfect. Both the understanding and the will must labor more or less under the weakness and rudeness of that natural condition out of which the personality is just raising itself. By the idea of its own being the will is required to determine itself, not arbitrarily and irrationally, but according to the laws of absolute and eternal reason. In its first exercise, however, it is found to be determined, not by the dictates of rational law, but by the influence of accidental circumstances, by momentary desires and arbitrary caprices; and thus it is in conflict with its own idea and nature, that is, it is *evil*. Man has become sinful inasmuch as a contradiction has appeared between the particular and the general, between the real and the ideal, between the subjective volition of the individual and the objective law of reason. This contradiction, however, though a necessary incident of the process of development, is not destined to be permanent. It will at last be overcome by the same activity by which it has been brought to pass, namely, the activity of reason and will. As it is the will that has made us sinners by its immature efforts in the way of moral agency, so it is the will also that must free us from sin; and this it can only do by succeeding at last, after many unsuccessful trials, in coming into right relation to the universal law of reason.

This view, maintained by Leibnitz as a consequence of his optimistic theory of the universe, is now supposed to be especially favored by the modern theory of evolution, and is adopted, in substance at least, by some philosophers who advocate this theory. The moral defects which characterize man in his present condition, the errors of his understanding, and the weakness or perversity of his will, may be regarded as but the remaining traces of that animal state in which man once existed, and out of which the individual and the race are but slowly emerging. The doctrine of evolution, says Henry Ward Beecher, "by the hypothesis of man's ascent from the kingdom below him, gives a philosophy of the doctrine of *sin*, of a practical and rational character, that would come home to the experience of every man. . . Generically, sin is the product of the struggle between the animal nature of man and his moral and intellectual nature." * If this does not imply the Manichean conception of sin as a substantive quality residing in the material body, and if the idea of a historical fall of the race is also to be excluded, then it must mean that what we call sin is merely the consequence of the natural imperfection or immaturity of the intellectual and moral faculties, which is inseparable from man's present stage of development, but which is destined gradually to pass away; in other words, sin is merely the result of the present limitation of man's intellectual and moral nature. We hardly suppose that Mr. Beecher would accept this conclusion, for he speaks, in the same connection, of sin as "a voluntary doing of what is wrong, or voluntary neglect of what is right;" nevertheless we believe that the inference is legitimate, and that in such view the predicate *voluntary* ascribed to an action would mean nothing.

That there exists a struggle between the moral nature and the animal nature in man is, of course, not to be denied, and is plainly asserted also in the Bible. The flesh lusteth against the spirit, and the spirit against the flesh. There is a law in

* *Homiletic Monthly*, May, 1884, p. 471.

the members, warring against the law of the mind, and bringing the personality into captivity under the law of sin. It is not to be denied either that, in its natural state, the will is governed more by the force of transitory desires and impulses, than by motives arising from a consideration of the unchanging law of right, and that, therefore, it is in conflict with the idea of its own nature and action. These are facts which are not to be questioned. The only question is as to how they are to be explained. To explain them as the necessary result of the limitation of the human personality, we hold, would be to divest them entirely of the quality of moral evil or sin. That which is necessary or unavoidable can be no sin, and can involve no guilt. It is not man's fault that his nature is finite, and that, both intellectually and morally, he develops himself but slowly from a less perfect into a more perfect state; nor can he be held responsible for the errors and defects necessarily incident to this process of development. If there be any fault at all, the responsibility for it must belong to the Creator. And yet God could not have made man different from what he is. He could not, for instance, have made him *infinite*, and thus exempt from the defects necessarily incident to a state of limitation. Hence no blame can attach to God. In fact, there can be no blame anywhere; for as thus explained, sin necessarily ceases to be sin. "Whatever is, is right." That which to our short-sighted understanding appears as evil, must appear to God merely as a lower degree of the good. As shade is necessary in order to the perfection of a picture, so evil is necessary in order to the harmony of the universe.

"If plagues or earthquakes break not Heaven's design,
Why then a Borgia or a Catiline?"

But the universal feeling of guilt, which no amount of philosophizing concerning the necessity of evil can ever remove, is an unanswerable demonstration of the fallacy of this view. There is something else in sin than mere natural imperfection. Moral evil is not identical with limitation. It is not merely a lower

degree of the good, but a perversion of the good. While it is true that sin is not a substantive quality or a positive entity in human nature, but a negation of the good, it must nevertheless be maintained that it is not merely a privative, but a positive negation of the good; that is, a negation which implies not merely the absence, but the contrary of the good. The evil will is not merely a limited, undeveloped, immature or weak will, but a perverse will. As error in the understanding is something different from the simple nescience of an early stage of intellectual development, so sin in the will is something different from the incompleteness of volition pertaining to an unfinished process of moral development. We can easily conceive of a process of mental and moral development that should be free both from error and from transgression; though our common experience affords us no example of such normal development, and history only points to the solitary example of Christ. That one example, however, if it be admitted, is sufficient to prove that sin is not an essential or necessary quality of human nature, not a necessary consequence of the limitation of human personality. If, indeed, it were such, then there could never be any complete deliverance from it. The human personality, however much it may be enlarged, must nevertheless always remain finite, and therefore limited. And if sin were the effect of this limitation, then instead of being a transition point in the process of development, a temporary defect merely that is presently to be overcome, it would be an eternal quality of human nature, and no entire deliverance from it would ever be possible.

Opposed to this view is the theory of a transgression and fall of the whole human race in Adam, its first ancestor. This theory was held substantially by some of the early Latin fathers, and fully developed by Augustine. As formulated by Augustine, the theory may be briefly stated in the following terms:* Adam was created in a state of positive holiness. His

* Cf. Shedd's *History of Christian Doctrine*, Vol. II., pp. 50-92, from which our statement of Augustine's theory is mainly condensed.

will was at no time indifferent to good and evil, but was from the first inclined and determined to goodness. He possessed, however, also the power of "contrary choice," that is, he was capable of falling away from the good and becoming evil. And this power was not conferred upon him in order to make him a *free* agent, for he was already free, because not constrained by any external force, in his native inclination to goodness; but it was conferred in order to make him a *probationary* agent, so that the holiness in which he was created might not be merely a divine gift, but also a matter of personal choice. The result of the probation, however, was the reverse of what was designed. Adam sinned. But Adam was then the whole human race; therefore the whole human race sinned when he sinned, and every member of the race is responsible for the guilt incurred by that one sin, and for the corruption resulting from it. The innate moral corruption of Adam's descendants Augustine viewed as *punishment*, inflicted upon them on account of Adam's transgression. But this implies participation in the guilt of that transgression, for without guilt there can be no punishment. If it be asked how Adam's posterity can be held guilty of a sin which they did not personally will, the answer is that they are guilty because they willed it *generically*. It was human nature that sinned in Adam, and this nature is common to all human persons; hence the sin of Adam is the sin of all men. This generic human nature could sin because, like the human individual, it is an intelligent and voluntary substance. "This human nature," remarks Dr. Shedd, "it must be carefully noticed, possesses all the attributes of the human individual; for the individual is only a portion and specimen of the nature. Considered as an essence, human nature is an intelligent, rational and voluntary essence; and accordingly its agency partakes of the corresponding qualities."* As a partaker of Adam's nature, every single member of his race is a partaker also of his moral agency. In some wholly unintelligible but real way the reason and will of every

* *History of Christian Doctrine*, Vol. II., p. 78.

human individual were involved in the reason and will of that first man, who embraced in himself the whole of human nature. Hence the sin and guilt of that first man are in a real sense the sin and guilt of his posterity. All human individuals, therefore, including even infants who have never committed any personal sin, are under condemnation, and exposed to the wrath of God, on account of the sin of that first man; which, however, it should be observed, is thus not another's, but their own sin. The whole race of mankind forms one mass of perdition, out of which individual men, who possess no longer any moral freedom or ability for good whatever, can only be saved by the omnipotent grace of God, which is freely bestowed upon some and entirely withheld from others, according to God's decree of election.

Now the first question that suggests itself in regard to this theory relates to the condition of man before the fall.* If man was created holy, why should he need probation? What could be the design of such probation? It could not be to lead him into a state of holiness by a decision of his will, for that already existed. It could then only serve as an occasion for him to make that holiness which was conferred upon him in his creation, his personal quality by a resolution of his will. But what was the use of that? If the will could be holy or good for five minutes by a determination which it had not given to itself, then why not for five hundred years, and why not for-

* We presume it will no longer be considered an evidence of rashness to question any utterance or position of Augustine. To do so certainly implies no doubt of the greatness of his genius, or of the grandeur of his character. But the Christian world has moved somewhat since the fifth century; and there are not wanting indications, in many directions, that, in the Protestant Church, the spell which Augustine has so long exercised in regard to the subject here under consideration, is broken. In this connection it should not be forgotten either that Augustine himself differed, on this subject, from the leading minds of the Greek Church, among whom were men like the great Athanasius, Cyril of Jerusalem, Gregory of Nyssa, Basil the Great, and John Chrysostom. The early Greek theology contains thoughts on this subject, which have been neglected for a long time, but which deserve and will receive respectful consideration in the future.

ever? It would appear then that the probation was merely a wanton exposure to temptation, without any necessity for it whatever.

But again, if man was created in a state of positive holiness, how could he fall? What is holiness? It is not a physical, but a moral quality. It is a state of personality or will consisting in the persistent choice of good and rejection of evil. Into this state the human will is supposed to have been thrown at once in the moment of creation. If it should be said that this supposition involves a denial of moral freedom, inasmuch as man would thus be good without his own choice, Augustine's answer would be that freedom does not consist in the power of alternative choice, but merely in the power of *Self-motion* unconstrained by any external force. God is free, though He cannot sin; and the holy angels must be supposed to be in a state in which sin is impossible, and yet they are not for that reason to be regarded as unfree. In this view freedom is identical with internal, rational necessity.* A being that determines itself purely from within itself, in accordance with the law of its own nature, is free, though it may not at the time possess the power of determining itself otherwise. This is what is now called essential or real freedom, in distinction from formal freedom, or liberty of choice. This attribute of essential freedom, involving for the human will the inward necessity of determining itself according to the divine law, is here ascribed to man in his condition before the fall. But then, how could he fall? The answer is that God gave him the power of choice for the purpose of probation. It is difficult, of course, to conceive how such a power could be reconciled to such a state. How can we think the gift of choice into a being whose acts are necessarily determined by the con-

* There can be no objection to this conception of freedom on the ground of legitimacy. The objection lies to ascribing freedom in this high sense to man in his original condition. The *real* freedom of a finished state of moral development, which is identical with moral necessity, must be itself the product or consequence of the exercise of *formal* freedom.

dition of its own constitution or character? However, supposing it possible, was not this gift of choice a cruel gift? Would it not have been better if it had not been conferred? Man never gained anything by it. It was not necessary in order to his freedom, for he was free without it; neither was it necessary in order to his holiness, for he was holy from the beginning. It seems, then, to have been conferred without any good reason, and reminds us of that fatal box of Pandora, the malevolent gift of the gods, from which have issued such an innumerable host of evils.

But what shall we say to the idea of a generic moral agency, and to the assertion that all men sinned in Adam and are guilty of his transgression? That this assertion rests upon any statement of Scripture we presume no one would any longer maintain; the only passage that used to be quoted to this effect, Rom. v. 12, being now universally understood in a different sense. Yet, if any such thought had ever been in the mind of St. Paul, there is the place where he would no doubt have expressed it. That moral corruption and death have come into the world in consequence of Adam's transgression, is plainly stated here; but this is not equivalent to the idea of a generic transgression of mankind in Adam. The Apostle's language rather implies that the effect of sin comes upon individuals only in consequence of personal transgression. To say that the statement that "death passed upon all men, *because* all sinned," means that they sinned in the loins of Adam, is not interpretation of the Apostle's language, but dogmatic inference. Sin presupposes moral agency. Where there is no moral agent, no intelligent and voluntary subject, there can be no sin and no guilt. If, then, all men are guilty of Adam's transgression, and under condemnation because of it, their moral agency must have been involved somehow in the moral agency of Adam. This is what the theory affirms. There is but one human nature; and unity of nature implies unity of agency.

But, we are bound to ask, is this a correct conception of the constitution of humanity? Is it even an intelligible conception? We can understand that the physical qualities of

a natural species of plants or animals must be common to all the individuals belonging to it; but who can understand the idea that the moral agency of human nature as existing in Adam, is the moral agency of all human individuals? Who can understand the idea that the personality or will of all men was present in the personality of Adam, and participated in his transgression in such way as to incur the guilt of that transgression? The sound of the words may be plain enough, but who can form any rational conception of such relation? Does not this theory imply the idea of a pre-existence of the human personality, which is even more fantastic than that maintained by Origen? Does our consciousness bear us any testimony of such pre-existence, or does our conscience charge us with any sin committed in such pre-existent state? But it may be said that not the personality, but the spiritual essence out of which the personality arises, was present in the person of Adam, and that this is the ground of responsibility for his sin. To this we would reply that mere spiritual essence, whatever that may be, without personality, cannot be a moral agent, and can therefore be guilty of no sin? We can thus readily grant the unity of human nature, * both in its material and spiritual elements, without admitting the idea of a unity of moral agency. In the material world, indeed, unity of nature or of species implies sameness of qualities. The individual oak tree shares all the qualities of the parent tree from which it has sprung. But we would not for this reason be justified in saying that the individual man shares all the moral qualities, sin and guilt included, of his parents or of Adam. There is a vast difference between the constitution of the physical and that of the moral world; so that the logic of the one may not, without essential modification, be applied to the other. The human personality or Ego

* The word *nature* has a variety of significations. It is, perhaps, most commonly used to signify the sum of essential attributes or qualities which constitute a thing what it is—the totality of its predicates. Here, however, and throughout this discussion generally, it is used in the sense of *essence* or *substance*, that which is the *subject* of all attributes or qualities.

is not derived by tradition from the personalities of those who have gone before. The very conception of personality, as being the union of self-consciousness and self-determination, forbids any such notion of its origin. It can, therefore, not derive its moral qualities from the moral qualities of its ancestors, as the oak tree derives its physical qualities from the parent tree; though this does not prove, as we shall see hereafter, that, in consequence of its life union with its ancestors, it may not be morally conditioned like them.

We hold, then, that any species of realism which assumes a virtual presence of all human personalities in the person of Adam, and on this ground holds them responsible for Adam's transgression, must be false. Human nature, no doubt, is one; but human nature in this sense is not a moral agent, and can be guilty of no transgression. But let us suppose for a moment that the theory be true. Let us suppose the conception of a generic human agency to be a valid conception. Then we must be consistent in its application, and can therefore not stop at the case of Adam's first transgression. If it be true that, in consequence of his generic headship, the first transgression of Adam was the common act of the human race, involving at once all men in guilt and condemnation, then we see no reason why every subsequent transgression, at least those committed by him while his descendants were still in his loins, should not in like manner be imputed to these descendants. In this case Cain ought to have been born with less original sin than Abel. This consequence was pointed out long ago by Francis Turretin, who for this reason regards the theory as unsatisfactory. "The ground of imputation," says this distinguished divine, "is not merely the natural union (*communis naturalis*) existing between Adam and us, otherwise all of Adam's sins should properly be imputed to us." *

But this is not all. Essentially the same relation that exists between Adam and his posterity, exists between any human individual and his descendants. The life of the existing races

* See note by Dr. Schaff in Lange's Commentary on Romans, p. 194.

of mankind (supposing the account of the flood in Genesis to be historical) was at one time as really involved in the life of Noah as ever it was in the life of Adam. If, then, the idea of a generic moral agency be true, it must be applicable here likewise. Augustine tells us, indeed, and Anselm of Canterbury repeats the assertion, that generic agency belonged only to the first man, and to no one after him. The human race was one moral agent in Adam, but it has never been such in any one since.* But why not? The answer is that all others are merely *individuals* who include in themselves only a *part* of human nature, while Adam included the whole. But is not this a distinction without a difference? True, Noah was only an individual in relation to his contemporaries, and in relation to previous generations, but in relation to subsequent generations, sprung from him, he was a generic or natural head, a fountain of life and nature, in as real a sense as ever Adam was such. The sins of Noah, then, at least those committed by him before any of his descendants were born, must have been the common act of these descendants, and must have involved them all in a common guilt. So the life of Abraham once included the life of all his posterity. Some sort of generic unity is, indeed, recognized in Scripture as existing between parents and their offspring; and the writer of the Epistle to the Hebrews argues hence that Levi, being yet in the loins of Abraham, paid tithes to Melchizedek; but he introduces the statement by the formula *ὥς ἔπος εἰπέν*, so to say, thus intimating that he lays no great stress on the argument, and would not have it pressed literally. If the unity of life or of nature, here supposed, implies unity of moral agency, then Levi did not only pay tithes in the loins of his father, but the same Levi also sinned when Abraham told a lie in Egypt and at Gerar. If this theory be true, then the present generation of men must be laboring under the guilt of all that have gone before, and the last generation will have to bear the sins of all its predecessors.

In order to avoid these consequences, it will be necessary to

* Shedd's *History of Christian Doctrine*, vol. ii. pp. 90, 122.

appeal to something else in the relation between Adam and his posterity, besides his natural or generic headship, as the ground of the imputation of his first sin. As already intimated by Augustine, there must have been something peculiar in his position as the first ancestor of the human race, something that could not attach to the position of any other individual at the head of any subordinate division of mankind. This peculiarity could not have been anything *naturally* growing out of his position at the head of the human race; it could only have been a positive divine appointment or institution—a *covenant*. It was the *covenant of works* which God made with Adam in behalf of himself and his posterity. Here we have the idea of a *federal* headship of Adam, developed in the later Calvinistic theology, as the ground of the imputation of his first sin. Adam was the legal representative of his race, as a prince is the legal representative of his people, or a father of his children. In the covenant which God made with him, Adam represented not himself only, but also his posterity; and therefore, when he sinned, he sinned not only for himself, but also for his posterity, and involved them all in his fall; not, indeed, in consequence of anything existing in the nature of things, but in consequence of a conventional arrangement. All men, therefore, may be said to have sinned in Adam representatively, putatively or nominally. All are treated as guilty, not on the ground of any ethical reality, but on the ground of a legal fiction. By the judgment of God Adam's sin is imputed to his posterity, though it is not theirs in fact.

But, we are bound to ask, how can such a judgment be just? Does it not violate the highest and best sentiments of humanity concerning the nature of justice? Does it give every moral subject his due? We do not think so. To hold one subject responsible for the sins which another has committed, may be in accordance with the rude legal principles which have come down to us from barbarous ages, but it is not in accordance with the eternal principles of ethics, as we now apprehend them. There was a time, when if a man could not pay his debts, he

might be cast into prison, and his wife and children might be sold into slavery. That was once good law, but is it good ethics too? So if a man was captured in war, he was reduced to slavery; and if afterwards any children were born to him, they were supposed to be born into the same condition.* That was all right in the forum of the old Roman law, but how would the case stand in the forum of ethics? Or are we to suppose that the ethical principles on which God acts are not the same as those which He has implanted into the soul of man? That would be a desperate supposition. God hath declared: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son," (Ezek. xviii. 20). How then can we suppose Him to be acting on any other principle Himself? The appeal to legal fictions, or to conventional arrangements in the departments of natural and political life, will not answer here. When it is said, for instance, that Adam lost the original righteousness which God had given him, not only for himself, but also for his posterity, on the same principle that, if a beggar loses a sovereign which a prince has given him, he loses it for his children no less than for himself; the simple reply must be that the two cases belong to totally different spheres, and can not be judged by the same principle at all. If it should be said that God may punish men for the sin committed by Adam, their federal head and legal representative, on the same ground that the victorious chief, according to the principles of the old *lex talionis*, may kill the wife and children of his enemy, then the cases would be parallel; but who is not sensible of the moral outrage involved in such a supposition? The view here under consideration is sometimes called the *forensic* theory of imputation; but it may well be doubted whether there is any civilized court in the world that would now for a moment admit such principles. The best and most refined sentiments of justice revolt at the very thought. And surely man can not be more just than God. What the

* Zwingli once uses this example as an illustration of the operation of the law of original sin, though he did not hold the theory here under consideration. See Shedd's *History of Christian Doctrine*, vol. ii. p. 174.

most enlightened Christian reason and the most tender Christian conscience could not approve, we may be very sure God can not do.

This imputation theory, then, splits on the same rock on which we have seen the naturalistic theory to split, namely, the enlightened conscience of man. The human conscience is the most direct and practical refutation of the naturalistic theory which would make sin a necessity of human nature, and thus divest it of the quality of guilt. The sense of guilt and the feeling of condemnation are the most striking proof that sin is something that ought not to be, and something for the existence of which man is responsible. And so the testimony of conscience also involves the most convincing refutation of all theories of imputation, which imply any responsibility for a sin which men have not themselves personally willed. Though the understanding may play with the terms *generic moral agency*, and *generic transgression*, yet to the conscience these expressions can never be anything more than empty sound. No man's conscience will ever plead guilty to the charge of a sin supposed to have been committed by him before he had any personal existence. No man's conscience will ever smite him for any supposed participation in Adam's transgression. And no man's conscience will ever submit, on the ground of the fiction of a covenant with the making of which he had nothing to do, to be held responsible for the commission of a sin in which he had no agency. Against such propositions, when thus clearly stated, the conscience must at once cry out, unjust; and judging of God by the light of all that we know of Him, we must affirm with all the assurance of positive conviction, that He can do no such thing. God has implanted in the human heart, and developed under the influence of the Christian revelation, principles of justice, which forbid us to hold one person responsible for the sins of another, or to punish in children the transgressions of their parents; and we can not suppose him to violate these principles Himself.

But while the explanations thus far given may be inadequate

or untenable, the fact still remains that experience affirms in all men a congenital moral depravity, and that the Bible traces this up to the commencement of human history, and finds the cause of it in an act of the first man. St. Paul tells us distinctly, Rom. v. 12-21, that "through one man sin entered into the world," and that "through the one man's disobedience the many were made sinners." In Genesis iii. we have an account of this first act of disobedience, which has made all men sinners, and brought death into the world and all our woe. We suppose there are few theologians at this day who would take that account for literal history. The presence, in the account, of the cunning serpent uttering human speech, makes a literal, historical interpretation impossible. We must, therefore, not shrink from the admission that it is a poetical or mythical representation, expressing in symbolical form an idea or fact, which indeed possesses historical reality, but which has not come to pass exactly in the manner which the form represents.* The meaning of the representation is that man at the very commencement of his moral development started wrong; that by his own decision, but in violation of his reason and conscience, he placed himself in a wrong relation to God and the natural world; and that this involved a perverted process of development, the consequence of which is suffering and death.

Let us try now to form a rational conception of this "fall" of the first man. In order to do so, however, we must first have a rational conception of his condition before the fall. If we were to conceive of the condition of man before the fall as one of great advancement in the course of intellectual and moral development, we should never be able to understand his fall. The fall of a being of intense holiness, shuddering at the bare thought

* On the admissibility of myths in the Bible see Briggs' *Biblical Study*, p. 232. Also Herzog's *Real Enc.*, Art. *Religion*, vol. XII. p. 682. (old Ed.). For a symbolical explanation of the account of the fall see Martensen's *Dogmatics*, p. 142, sq. The tree of knowledge represents the *brilliant appearance of the world*. The serpent is the *cosmical principle*, the principle of selfhood and independence in the world.

of disobedience to God, would be something wholly unimaginable. We have already seen that the idea of con-created holiness leads to endless difficulties, and that to admit it is to turn the probation and fall into an insoluble riddle. But it is also a self-contradiction. Holiness is not a constitutional, but a personal quality, a state or habit of will, resulting from a series of autonomic decisions concerning good and evil. It can, therefore, not be conferred upon any being in the act of creation; just as intelligence can not be conferred in such way, but must be the product of the intellect itself. But if holiness be the consequence of a direction or decision which the will has given to itself, then there must have been a time when this decision did not yet exist. In its origin, therefore, the will (at least in the case of the first man, of which we are now speaking) must have been in a state of *indetermination*, being not yet fixed upon the good, nor inclined toward the evil. Should it be said that the very idea of will implies decision, that a morally indeterminate will would be no will at all, and that, therefore, God could not have created any will without casting it at once into a state of moral goodness or holiness, or else into the opposite state; our simple reply would be that God never did create any will, at least not in the sense commonly attached to the words employed. Will is self-determination. It is a function of the Ego or personality. It presupposes self-consciousness. Where there is no self-consciousness there can be no self-determination, and vice versa. The two in their identity, mutually conditioning each other, constitute personality, which is thus a "centre and union of the manifold, but one that is awake in itself, that has found and laid hold of itself, and having once found can never again lose itself."* But this, as such, is never created or passively given. It is contained potentially in the physico-psychical organism; and out of this it develops itself by its own inherent effort, under the stimulating influence of appropriate external conditions. The personality, in its actual or formal existence, is therefore the product of its own activity. It is only what it

* Rauch's *Psychology*, p. 187.

has made itself by its own rational and voluntary energy. While in a potential sense it has its cause in the physico-psychical constitution, yet in a formal sense it is *causa sui*. Such at least is the manner in which human personality comes to pass now. The infant's life involves the germ or potentiality of personality; but the actual personality is the result of a process of spontaneous development, passing through the different stages of instinctive effort, of attention, and of reflection, in which the conception of the Ego becomes complete.* And the process by which the personality of the first man was brought to pass must have been something analogous to this. It could not have been brought to pass by an act of immediate creation. The conception of a finished man springing suddenly out of the ground at the word of creative power, belongs to mythology rather than to sober thought. We may not be able to form any distinct conception now of the manner in which the first man was made. Perhaps the theory of evolution, when it shall have been fully Christianized, will some day enable us to understand this subject better than we understand it now. For our present purpose it will be sufficient to have established the idea that, in its essential features, the development of the personality of the first man must have been similar to the development of human personality universally.

But the development of personality involves the development of a sense or consciousness of God, as well as a consciousness of self and of the world. "As soon as man becomes conscious of himself, as soon as he perceives himself as distinct from all other things and persons, he at the same moment becomes conscious of a Higher Self, a higher power, without which he feels that neither he nor anything else would have any life or reality. We are so fashioned—and it is no merit of ours—that as soon as we awake, we feel on all sides our dependence on something else, and all nations join in some way or other in the words of the Psalmist: It is He that has made us, and not we ourselves. This is the first *sense* of the Godhead, the *sensus nu-*

* Compare *Study of Origins*, by De Pressensé, p. 92.

menis as it has been well called; for it is a *sensus*—an immediate perception, not the result of reasoning or generalizing, but an intuition as irresistible as the impressions of our senses.”* But along with this sense of divinity, there is developed also the sense or feeling of moral obligation and of duty. The idea of duty is inseparable from the idea of God. In the feeling of dependence upon God there is involved at once the sense of being bound by the will of God. The Ego recognizes, on the one hand, the necessity of self-determination over against the soliciting influences of the external world; but at the same time it is conscious also of the obligation of determining itself, not arbitrarily or wilfully, but according to the mind of God. The Ego perceives that, while it is not *compelled*, yet it *ought* to make the law of God as revealed in the practical reason or conscience, the rule of its own activity.†

These attributes of personality must have belonged to the Ego of the first man as well as to others, and must have been developed in essentially the same way. The order of existence within which, and under the influence of which, this development took place, was the sphere of material nature. Social and political relations, which afford so large a part of the conditions of moral life now, did not yet exist. Man lived entirely in communion with nature and with God; nature, on the one hand, with her enticing gifts, beckoning him on to boundless enjoyment in disregard of God, and the voice of God, as sounding in the moral sense, commanding him to subordinate himself and the world to the will of God. Which would he do? Would he give himself up to the selfish and godless enjoyment of the world, or would he devote himself to the love and service of God, and enjoy the world in subordination to God and as God’s gift? Would he make the world or God the centre of his affection and life? This question would arise as soon as the mind had come to be properly awake in relation to itself and the world; and when it arose it demanded an answer. A decision was necessary in the way

* Max Müller, *Lectures on the Science of Language*, 2d series, p. 455.

† Cf. *Christianity and Greek Philosophy*, by B. F. Cocker, p. 113.

of free self-determination. This decision might have been right. There was nothing in the nature of man tending to make it wrong. Man was not yet evil. While he was not yet positively holy, he was not corrupt either. His bodily organs and his mental faculties were still in right order, and their functions as far as developed were in harmony with their nature. Yet the decision of the momentous question on which all further mental and moral progress depended, turned out to be wrong. Why it turned out to be wrong we cannot explain. To pretend to explain sin, that is, to assign for it an efficient cause and a sufficient reason, would be to make it a necessity. To say, for instance, that man sinned because of the limitations of his nature, would be to make it an unavoidable occurrence. And to say that he sinned because he was free, would involve the same consequence. If his being free was the cause of his sinning, then he could not help it, for his freedom was not the result of his choice. We can only say that the liberty of choice or the power of self-determination necessarily involved the *possibility* (not potentiality or germ) of sin; but that the actuality of sin was at once a perversion of freedom and a violation of human nature.

When man sinned his nature became corrupt. *Persona naturam corrumpit*. This is the teaching of experience and of science, no less than of revelation. There exists a most intimate relation between the human mind and the body, or between the Ego and the physico-psychical constitution in which it is rooted, so that the two continually act and react on each other. The condition of the physical organism exercises an important influence on the state of the mind. A deficiency or depravation of the blood will often lead to a deficiency or depravation of mental action. Despondency, melancholy, insanity, delirium, mental states in which the will and consciousness of the Ego are either partially or totally suspended or perverted, may thus have their causes in a depravation of the circulating fluid and a consequent abnormal mode of action in the brain and nervous system. But, on the other hand, the influence of the mind over the physical organism is no less decided. All are familiar with the influence

exercised by emotional states of mind over various functions of the bodily organism. We know how sorrow stimulates the glands of the eye in the secretion of tears ; how the feeling of shame causes the face to blush by accelerating the action of the heart and sending the blood rushing to the surface of the body ; how violent anger or passion may poison the saliva, and seriously derange the functions of digestion and nutrition ; how sudden terror sometimes arrests all the functions of life and causes immediate death. But the influence of the higher activities of the Ego, of thought and volition, though perhaps not so direct and striking, is no less real and even more far-reaching in its effect. Modes of thought and action which at first are volitional, may after a while come to be automatic or habitual ; the physico-psychical organism growing-to the manner in which it has been exercised, and at length refusing to be exercised in any other way. Thus the Ego, by its own volitional activity, may turn that nature or constitution which serves as the instrument of its manifestation, into a chain by which it comes at last to be bound, or into an automatic mechanism by which its own functions are perverted. Such must necessarily be the effect of sin. The perversion of freedom must involve a perversion of that nature or substance with which the personality is connected and through which it exercises its functions. An unlawful or abnormal way of acting on the part of the Ego, whether in the way of thought or volition, imagination or desire, must induce an abnormal state or habit in the physico-psychical organism ; and the abnormal habit of the organism must again beget an impulse or tendency to a repetition of the same unlawful or abnormal personal acts. The person has perverted the nature, and the nature now in turn perverts the functions of the person. The depravity of nature, the perverse tendencies and impulses, resulting from the first sin, thus become a predisposition or constant temptation to new sin.*

And now human nature, thus depraved by the personal sin of

* On the philosophy of *the formation of habitual modes of psychical activity* see W. B. Carpenter's *Mental Physiology*, pp. 337-347.

the first man, is propagated, in this condition, from generation to generation. Like can only beget like. "Adam," we are significantly told, "begat a son in his own likeness, after his own image." (Gen. v. 3). Nature tends to reproduce itself in the definite condition in which it has come to exist. Not only the specific, but also the individual peculiarities of parents tend constantly to reappear in their offspring; and this is true not only of such peculiarities as are innate or constitutional, but of such also as have been acquired by personal activity. This law of the hereditary transmission of acquired as well as constitutional qualities, is now well understood.* Not only physical characteristics, such as size and shape of body, mode of organization and temperament, and predisposition to certain diseases, but also psychical qualities, acquired as well as congenital, are thus hereditary. The mental and moral character, which in the parent is the result of personal determination and choice, tends naturally to reappear in the child. Thus the parents' acquired aptitudes for particular pursuits often show themselves again in their offspring. The same is true of particular modes of thought, and even of moral judgments; so that what to one generation may appear as new or doubtful, may to the mind of a later generation assume the character of unquestionable or even of self-evident truth. It is this fact that has led some philosophers to suppose that what we call primary beliefs or intuitive principles in the human mind, are merely the result of the cumulative experience of past generations. This is no doubt an untenable position. The mind must possess in its own constitution certain fundamental principles or laws of thought, as necessary conditions of experience. But truths which are acquired by experience—truths which, when they first make their appearance, are opposed to all previous habits of thought, and are but slowly and reluctantly accepted, may afterwards come to be fixed as it were *in the very blood* of later generations, who will wonder perhaps how such plain truths could ever have been

* Cf. *Ibid.* pp. 364-365.

questioned. In the same way error also may become *ingrained in the very nature of men*, and may propagate itself, not merely in the way of outward tradition, but also through that very habit or mode of action which it induces in the mental constitution, and which, by hereditary transmission, becomes a *tendency* to the same mode of action in the mind of later generations. Thus the religious beliefs and sentiments of heathenism, no doubt, owe much of their tenacity to the fact that they are the product, not merely of the teaching which individuals have received, but of the very bent or bias of their psychical nature, which they have inherited from their ancestors. It is in this way that we account for the trading instincts of the Jew, for the Gypsy's love of a roving life, and for the savage's attachment to the forest, which no amount of education, in the case of the individual, however early he may be taken, can ever wholly overcome. But there are other forms of hereditary transmission of mental and moral peculiarities which are better known. All are aware of the fact, for example, that mental diseases, which in the first instance may have been the result of voluntary self-abuse, tend *naturally* to reappear in later generations. Thus the excessive use of alcohol or opium leads not merely to the perversion of the intellect and will of the guilty individual, but it tends also to the weakening of the will and to the reproduction of the same or similar vices in his offspring. That some men are affected with peculiar criminal propensities (kleptomania, etc.), which are hereditary, admits of no doubt. The criminal records of different countries furnish abundant evidence of the fact that the sins of the fathers tend to reproduce themselves in many generations of their offspring. And this is only an extreme or cumulative effect of the great law of heredity, which makes all men sinners in consequence of the sins of their first parent.

In order to explain this law, it is not necessary to assume that the rational soul or spirit is derived, by traduction, from the rational souls of those who have preceded it, or that the moral agency of the son is involved in the moral agency of the

father. We have already seen that this is not the case. The Ego or self, that which alone is capable of being regarded as a morally responsible agent, is neither an immediate creation of God, nor an immediate generation or offshoot from the souls of the parents. That which is generated or begotten by the parents is not the soul, nor the body, as such, but the life, or the seminal principle, which involves the potentiality of both. Or it is the incipient physico-psychical organism—the vital principle in the initial stage of its organization in union with a material substance. This seminal principle, or this incipient physico-psychical organism, as human, involves from the first the potentiality of reason and will, of self-consciousness and self-determination, or of *personality*; but only the *potentiality*, not the *reality*; the reality, or the formal existence, comes to pass, as we have already seen, by the spontaneous activity of the potential germ, under the awakening and stimulating influences of external conditions; and until it has become a reality it can not be a moral or responsible agent. But inasmuch as the physico-psychical basis, or the substantial nature out of which the moral agent develops itself, is disordered, it follows that the attributes and functions of the moral agent, that is, the Ego, must be disordered likewise. The Ego, without any volition of its own, and consequently without any responsibility, finds itself from the first existing in a depraved nature; and by reason of this union with a depraved nature its moral functions are perverted. The understanding is darkened, the will weakened and easily inclined to evil, the desires and propensities of the animal nature have become inordinate—the whole being is disordered and predisposed to sin. The essence of manhood has, indeed, not been annihilated. Man is still the image of God, a personal being, destined to everlasting happiness in union with God. He has not become a block or a stone. The original lineaments of his God-like nature are still plainly visible. The reason, and will, and conscience still exist. The idea of right and wrong, the feeling of moral obligation, the sense of duty, still remain; but the performance of duty is either

imperfect or nothing. Every man finds a law within himself that, when he would do good, evil is present with him. In other words, there exists in the nature of every man a congenital propensity or predisposition to moral evil.

This predisposition to evil we call original or hereditary sin. If we set aside the idea of a generic moral agency and of an imputation of the guilt of Adam's transgression to his posterity, then there remains nothing else to be designated by this name, except this innate propensity to evil. But can this properly be called sin? Not if we adhere to the definition of sin as voluntary agency. If voluntariness be a necessary factor of sin, and if without this there can be no guilt, then the natural predisposition to evil does not properly come under the conception of sin. Hence Zwingli, whose humanistic training and profound study of Scripture had freed him, more than any other Reformer, from the old scholastic theology, with its unreal formalities and artificial distinctions, did not hesitate to define this perverse moral tendency existing at present in human nature, not as sin properly so called, but rather as a *disease and condition*. "*Morbus igitur est proprie et conditio*," he says.* It is not a criminal act which the Ego has committed, but an unhappy condition which it is suffering.

With this view the language of St. James seems to agree: "Each man is tempted when he is drawn away by his own lusts and enticed. Then the lust (*ἐπιθυμία*, *concupiscentia*), when it hath conceived beareth sin: and the sin, when it is full grown, bringeth forth death." The lust, the natural tendency or propensity, involves, indeed, a temptation to sin; but it is not sin actually until it *has conceived*, that is, until the will, the active faculty of the Ego, has entered into it as a fructifying principle. Sin is born of the union of the will with the propensity or lust. The native appetite for intoxicating drink, for instance, is not yet the sin of drunkenness. In order that it may become such the will must yield to it and indulge it. Does St. Paul present any other view? He does, indeed,

* Hagenbach's *History of Doctrines*, vol. II., p. 256.

speak of certain affections or states of the soul as sin, such as envy, hatred, pride, covetousness, and the like. But it must be remembered that these affections are something more than simple propensities or natural inclinations. The inclination to the ownership of property is not itself the sin of covetousness. It becomes such only by taking possession of the will and enslaving it. And so it is with other sinful affections; they are such only because the will has become one with the original morbid propensity or desire. There are numerous exhortations in Scripture to the effect that men should not obey these evil lusts or desires; and where these exhortations are followed, sin can not come to the birth. In Romans v. 12–20, where St. Paul draws a contrast between Christ and Adam, and speaks from the historical standpoint of finished redemption (hence the *aorist tense* of all the leading verbs of the section), he does not distinguish between original and actual sin, but views sin in its concrete unity. Death, indeed, came into the world through one man; but it passed upon *all men, because all sinned*. How did all sin? Not in Adam, but personally, by voluntarily repeating the transgression of Adam and so making it their own. It is sin viewed in this its completed character, and not the bare tendency to sin in human nature, that is the cause of condemnation. But does not St. Paul say (Eph. ii. 3) that all were once *children of wrath by nature*? Yes, but he is not there arguing for the damnation of infants. He is showing that *naturally* the Jew had no advantage over the Gentile, but that, until they became Christians, both were children of wrath. But why were they such? Because they were *living* in the lusts of the flesh, and *doing* the desires of the flesh and of the thoughts. To conclude hence that infants are objects of the divine wrath, lying under the curse of damnation, would be a most unwarrantable inference.

To affirm that God, by a secret and just judgment, either imputes to infants the guilt of Adam's transgression, or that He damns them for no other fault than that of being born with a hereditary predisposition to sin, is to affirm what we believe has no

warrant in Scripture, and is an outrage to the best and purest conceptions of justice.* The very epithet *secret* implies that, on the face of it, there is something incongruous between the sense of justice and that which is here affirmed to be just. Men would not dare to adopt this principle of conduct in their dealings with each other. To punish a child for what is not its fault, but its misfortune, is repugnant to every feeling of right and justice; and to suppose that God can do such a thing, is to make of Him an irrational tyrant, a blind or cruel Moloch, instead of the loving Father of human spirits. We remember somewhere to have met the idea that God might justly damn infants, not for any sins which they have committed, but for those which they might commit in the future; on the same principle that men destroy the young wolf, not because he has as yet killed any sheep, but because he has a wolf's nature and would, if allowed to live, undoubtedly kill sheep. But the fallacy of the illustration is patent. The wolf is no ethical being, and possesses neither rights nor duties; when he kills sheep, he commits no sin; and when he is destroyed, he is not punished. The principles involved in such a case are wholly inapplicable in the ethical sphere. The Christian consciousness, which certainly has its rights in questions of this kind, will never give its consent to the doctrine of infant damnation on the ground of hereditary sin.

Should it be said that in itself hereditary sin is condemnable, as being a state that is contrary to God's will and design, and that without redemption it would undoubtedly have incurred the punishment of everlasting damnation, we would reply that this is a mere abstraction of thought, that is without any corresponding reality in the world of divine ideas. The thought of sin

* The *sentimental* view which supposes all infants to be saved on the ground of the simple mercy of God, we do not regard as being any improvement on this view. It rests upon the same presupposition, that by nature they are damned; only in the case of such as are fortunate enough to die as infants, God is supposed to be too good to execute the sentence of damnation. Salvation must be a *moral process* in the case of infants as well as of adults

never existed in the mind of God apart from the thought of redemption; nor the fact of sin in humanity apart from its Christological disposition and tendency. Hence, to ask what would have been the consequence of sin if there had been no redemption, is about as irrational as it is to ask how it would have been with man if he had been made without a head. In the latter case he would not have been man. And so, if there had been no provision for salvation, there would probably have been no power to sin either; and man would not have been man. The plan of salvation, or the Christological ground-plan of humanity, which involved the remedy for sin in case sin should become a reality, was not first formed after the fact of sin had occurred. God did not first, after man had sinned, pronounce sentence of condemnation upon the sinner, and then devise means to get him out of that condemnation. In the counsels of God the thought of Christ is logically prior to the thought of sin, whether as a possibility or as an actuality; so that in the mind of God the thought of sin never exists at all apart from the thought of redemption by which sin is annihilated. Hence for us to discuss what the effect of sin would have been without redemption, is not dealing with real ideas, but merely playing with empty abstractions.

Here also we find an answer to the question that might possibly be asked, why God created man with such a nature and in such a condition that the fall of one must necessarily involve the fall of all. God knew the possibility that man might sin, for this was necessarily implied in the attribute of freedom, without which man would not have been man. Why then did He not create men separately, so that the fall of one would not involve the fall of all the rest? Perhaps the angels were thus created individually, though of this we can not be sure. But it was God's design to realize an organic kingdom of personal spirits, whose organizing centre and crowning head would be Christ. The self-manifestation of God in Christ is the central idea of the divine world-plan. This is distinctly taught in St. Paul's Epistles to the Ephesians and Colossians. Christ was not

made for man, but man was made for Christ. He is the centre of the spiritual universe, for whom are all things, in whom all things consist, and in whom men were chosen before the foundation of the world as organs for the revelation of His glory. Individual men, therefore, and the race as a whole, are created and disposed with reference to Christ; and in this relation to Christ, the spiritual head of the race, lay the remedy for any disadvantage that might spring from the relation to Adam its natural head. The fall of men in Adam, therefore, or the natural depravity of their nature, is not yet their perdition; for this is more than provided against by the saving grace and power which are in Christ. Men are not lost, and their probation is not ended, until they have finally broken with this saving grace of Christ, whose life is the vitalizing principle of humanity and determines the whole movement of human history. If, then, there be hereditary sin, so there is also hereditary grace; and where sin abounds, grace abounds more exceedingly.

We saw above that the innate propensity to sin becomes actual sin only by the active consent of the will. This implies that in his fallen condition man is still relatively free in regard to moral good and evil. He is not free in respect to the evil propensity. That exists independently of his will, and he is, therefore, not responsible for it. But the Ego, notwithstanding the fact that its intellectual and volitional functions are weakened, nevertheless possesses power, at least so long as it has not voluntarily abdicated it, of acting in opposition to the evil propensity. The propensity is, indeed, not a constant, but a variable quantity. From what was said above as to the operation of the law of heredity, it appears that the force of native depravity may be cumulative. Undoubtedly there are races and individuals in whom the natural bent or inclination to evil is greater than in others. But in no case is this inclination so great as to overthrow the self-determination of the will, to suppress the power of choice, and thus to make actual sin a natural necessity. If it were so, then the fact of original sin might become an excuse for actual sin. No one is responsible for

doing what he can not help doing, unless his inability be itself the result of his own volition. The will may abdicate its rule. It may, by yielding to the evil propensity, come more and more into the power thereof, and finally lose all control over itself and over the depraved nature with which it is connected. In such case the person does not cease to be responsible. But if any one were ever born in such a condition, he would not be responsible for his acts. It follows, then, that to represent man in his fallen condition as being utterly without power for good, and wholly incapable of himself to do any thing but evil, and to treat even his apparent virtues merely as splendid vices, would be doing bad service to the cause of morality and religion, though it might be done with a view to magnify the power of divine grace. We do not believe that the Bible is responsible for such an extreme view of the depravity of human nature. No doubt strong expressions are often used in order to set forth this depravity; but when this is the case, it must not be forgotten that the question generally is not concerning the native depravity of human nature, but concerning the advanced depravity of individuals, who have long indulged their evil propensities, and walked in an evil life.

But while the fall of human nature is not so great as to be an excuse for actual sin, yet man is not able to save himself from this fall without divine help. So much both experience and Scripture teach very plainly. The moral power which the individual possesses is not sufficient to overcome the perverse tendency of his nature, and to attain to the end which God has designed for him. In order to this he needs the regenerating and converting grace of God in Christ. But even in reference to this saving grace man is still free. If in the beginning he could not be created holy, so neither can he now be made holy without his own free agency. The free will does, indeed, not produce or merit the grace by which the sinner is saved. This is the gratuitous gift of God. But the acceptance and appropriation of this grace must be the free act of man. The grace of God does not overwhelm the self-determination of the human

will. It is not irresistible in its operation, where it is bestowed ; so that where the results are unfavorable, we would be compelled to infer an absence of grace. It is the uniform teaching of Scripture that *faith* is an indispensable condition of salvation ; but faith is nothing else than the free response of the Ego to the presence and power of divine grace. There is no danger of abridging or diminishing the glory of God in this way. The sun is no less glorious because the eye has power to accept or to reject its light. Nor is a gift bestowed upon a beggar less glorious because the beggar is free to receive or to refuse it ; and his willingness to receive it constitutes no merit in relation to the giver. So the free will of man, by which he determines to accept the saving grace of God, does not diminish the greatness and glory of that grace. There is more glory in saving a free rational spirit, than there would be in saving a block or a stone.

III.

THE QUATERNITARIAN CONTROVERSIES.

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WHEN Moses, in his farewell address to the tribes of Israel, said: "The secret things belong unto the Lord our God: but those which are revealed belong unto us and our children," he seems to have anticipated the efforts that men would make to acquire wisdom "above what is written." If his implied warning had been heeded, and men had remained content with that which has been made known to them of the *βαθὺ τοῦ θεοῦ*, so that they "may do all the words of this law," an incalculable amount of unprofitable and uncharitable discussion would have been avoided. Nor is the attempt to unravel the divine mysteries always without its punitive consequences. Jealousy and anger, by which the representatives of opposing opinions are estranged from each other, follow in a track which not seldom is overshadowed by the grossest injustice, lighted by the fires of fierce persecution, and reddened with blood. And what was accomplished after all that has been said and written upon the things the apprehension of which for the present is not within the reach of men because their capacities do not suffice for the reception of the detailed revelation of them? What benefit was derived from the throes and the struggles through which the human intellect passed in the frantic endeavors to solve the problems which are too high for it? What progress has been made toward the grasp of the mysteries which God intends shall simply be accepted upon His authority, without inquiry into and debate upon their nature? Indeed, the greatest advance that can be made in this direction is to learn

the humility which disposes to the reverent reception of that which cannot be understood while yet we only "know in part," and inclines the mind to await the time when the Lord shall be pleased to illumine these abysses to our vision, so that we may behold and wonder and adore.

A striking, and, to the student of the annals of the apostolic and the mediæval church, a most interesting example of the extent to which men go in their struggles to penetrate into the inexplicable mysteries of the Godhead, and of the lamentable results to which this leads in unsettling the mind and causing it to drift away from the faith "once delivered to the saints," upon the dangerous billows of profitless speculation and extravagant opinions, is furnished by the history of the dogma whose formation, conflicts with orthodoxy, and disappearance, it is our purpose to record in these pages.

The doctrine of the Quaternity grew out of the discussions which started around the blessed Person of Immanuel very soon after the sword of persecution had been sheathed, and after the legalization of the Christian religion throughout the entire Roman empire by Constantine the Great, had secured to the church the rest which is so needful to the increase of faith and the practice of a true piety. Since these discussions commenced around the Person of Christ they necessarily had a relation to the Trinity. Does the Deity subsist only *in* the Divine Essence so that the three Persons of the Trinity thus subsist, or do they subsist *outside* of the *οὐσία*, so that in this manner a Quaternity may be conceived? This was the important question into which the debates respecting the constitution of the Person of the Redeemer and the nature of the Trinity resolved themselves about the beginning of the fifth century, and to the settlement of which was applied the combination of Christian theology with Oriental and Egyptian philosophy which had its origin in the keen and bold intellects of Noëtus of Smyrna, Sabellius of Ptolomæus, Arius of Alexandria, and Nestorius of Constantinople. This, too, was the question which formed the nucleus of the controversies with the atheists of the sixth

century ; and subsequently, when the Reformation was as yet in its infancy, of the conflicts waged in Transylvania between the Orthodox, on the one hand, and the Unitarians and Socinians, on the other.

It is not surprising that when the church was in search of evidences for the doctrine of the Trinity, and greedily laid hold of everything which could possibly be regarded as such, it early welcomed the *Epinicion*, the *Trisagion*, the *Ter Sanctus*, of Isaiah (6: 3): ἅγιος, ἅγιος, ἅγιος κύριος σαβαώθ, πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ (LXX). By the insertion of the words ὁ οὐρανός καὶ, and the addition of the phrase εὐλογητὶς εἰς τοὺς αἰῶνας Ἀμήν, a hymn was constructed which remained in use a long time in praise of the triune God. In order that this hymn might more clearly indicate the fact that the church recognized in the worship of the Seraphim an acknowledgment of the Trinity, it was subsequently slightly modified, it is thought, under the direction of Proclus, Bishop of Constantinople, and put forth in a form which made a distinction between the Persons of the Trinity and addressed each as the object of the sinner's appeal for mercy. Its phraseology then became ἅγιος ὁ θεός, ἅγιος ἰσχυρὸς, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς (*Sanctus Deus, Sanctus fortis, Sanctus immortalis, miserere nostros*). The use of the *Trisagion* in this form, throughout the Roman empire, by command of Theodosius (A. D. 449), was owing, on the authority of John Damascenus, to its heavenly origin. Suicerus gives the legend in his *Thesaur. Eccl.* During one of the seditions by which the capital of the Greek emperor was so often disturbed in these tumultuous times, a number of Christians were assembled for prayer. Suddenly a child was seen to ascend from the throng. After a while he returned singing the ἐλέησον ἡμᾶς. When questioned he gave the startling information that he had been in converse with the angels who had imparted to him this new modification of venerated eulogium.

In the second half of the fifth century there was another alteration of the *Epinicion*. It was not adopted as readily as

the first. Regarded as supporting the Person of Christ, and as coming into conflict with the orthodox doctrine which had been defined by the council of Chalcedon, it created disturbances in the church which were most destructive to the cause of religion.

In the year 448 Eutychus, an abbot of Constantinople, had promulgated opinions concerning the Person of Christ which, from their character, were designated as Monophysitism. He taught that in Christ there is only one nature,—that of the Word who became flesh. In the following year his doctrine was confirmed at the “robber-Council” of Ephesus, which was under the direction of Dioscurus, Bishop of Alexandria. Against this error, which really eliminated the divine nature of the Redeemer, the Council of Chalcedon (451) uttered a solemn protest. It set forth in unmistakable terms the belief of the orthodox in the duophysitism, or two-fold nature of Christ. The symbol of faith which it drew up, defined that the one Christ, Son, Lord, Only Begotten, should be recognized as constituted of two natures, so that all confusion, change and division of the two natures is excluded; these two natures being in His one Person, *ἀσυγχυτως, ἀτρέπτως, ἀδιάκρωτος, ἀχωριστως*. “This,” said the Council, “the Prophets taught concerning the Lord Jesus, and the Lord Jesus concerning Himself; and this the creed of the Fathers hath transmitted unto us.”

One of the strongest adherents of Eutychianism was Peter, once Presbyter of Chalcedon, and afterward Patriarch of Antioch. He was surnamed *ὁ κναφεύς* (*Gnapheus*, or *Fullo*) because in early life he had pursued the trade of a clothier. He was sustained in his rejection of the utterances of the Council of Chalcedon concerning the Person of Christ, by the Emperor Zeno who, in 482, issued what is known as the *Henoticon*, in which it was declared that Christ *εἷς τυγχάνειν καὶ οὐ δύο*, since miracles and sufferings were referred to one and the same Person. The validity of the Nicene-Constantinopolitan symbol only was recognized. Peter, wishing to secure the victory of

Monophysitism throughout the entire Church, East and West, proposed the addition, to the second clause of the *Trisagion*, of the words *ὁ σταυρωθεὶς δι' ἡμῶν*. This proposition caused him to be looked upon as the founder of the sect of the *θεοπασχίται*, so designated because they were supposed to hold that the Triune God suffered on the cross. In order to free him from the charge of promulgating such an opinion, by making it appear that he intended that the proposed addition should be applied only to the second Person of the Trinity, Calandro, Bishop of Antioch, suggested that it should be preceded by the words *Χριστέ Βασιλεῦ, Christe Rex*. Calandro's amendment was designed chiefly for the Latin church which held the proposition of Fullo in very general detestation. It refused to accept the amendment, and, for the entire phrase substituted the expression '*Ἁγία Τριάς ἐλεῆσον ἡμᾶς*.' Nor was the course of Fullo appreciated in the East, if we may judge by the decree of exile issued against him in his old age, by the Emperor Zeno, and by the decrees of excommunication that proceeded from subsequent ecclesiastical assemblies.

Anastasius succeeded Zeno as emperor in the year 491. During his reign of twenty-seven years, Severus, originally of Sozopolis in Pisidia, sought to effect the purpose of Fullo in reference to the reconstruction of the *Trisagion*. After his expulsion from a monastery on account of his adoption of Eutychianism, he had located in Constantinople and succeeded in ingratiating himself with the monarch. Having been appointed in 513, to the Patriarchate of Antioch, made vacant by the expulsion of the orthodox Flavian, he manifested his opposition to the Council of Chalcedon, by subscribing to the *Henoticon* of Zeno and by the violent persecutions which he instituted against the Monks of Palestine. All the disturbances in the church he attributed to the endeavor to maintain the decisions of that Council. Doubtless sincerely anxious to heal these troubles, he strongly urged the adoption of the clause which Fullo proposed to add to the *Trisagion*, on the ground that, upon it the Monophysites and the Duophysites

might come to an agreement, just as formerly a reconciliation had been effected by means of the general acceptance of the term *Θεοτοκος*, each of the two contending parties using the word in its own favorite form of Christological opinion. But in this he was not successful. The Emperor Justinian ordered the insertion of the clause into the Trisagion, in the year 533. This act caused rather an increase of the troubles. In the churches matters went to the extreme that those who favored the project of Severus, and those who denounced it, sought to outshout each other in singing the Trisagion with, or without, the phrase "who was crucified for us." Riots also occurred in the streets of the capital, and the violence of the mob resulted in the sacrifice of many lives.

The dogmatic interest for the cause of Monophysitism which attached to this attempt of Severus, has its witness in the opposition which was instituted against it by those who deemed the suppression of the objectionable clause to be most important for the conservation of the pure doctrine concerning the constitution of the Redeemer's Person. But the orthodox rushed to the defense also of the Christian doctrine of the Trinity, which they considered was as seriously threatened by the corrupters of the venerated *Ter Sanctus*. Already Damianus, the Monophysite Patriarch of Alexandria, had denied that each person of the Trinity is essentially divine, and had inculcated a discrimination between the Divine Essence and the three Persons of the Father, the Son and the Holy Ghost. As his adherents would receive support, in their perversion of the doctrine of the Trinity, from the garbling of the church-hymn, the uncompromising denunciation of it is to be explained on this ground also.

This second aspect of the controversies which, during the sixth century, were conducted upon the basis of the proposed alteration of the Trisagion, was noticed by P. Chevallier, in a Latin letter addressed by him, under date July 19, 1776, to his distinguished friend, Prof. H. A. Schultens. "This addition," he wrote, "a most grievous sedition having been stirred up,

the Constantinopolitans and other Catholics rejected; now, lest suffering should be attributed to the Trinity; then,—which much aided our cause—*quia existimarent per illud additamentum inferri Personarum Quaternitatum.*” He refers to John Damascenus, who observed in his *De Fide Orthodoxa*: τὴν ἐν τῷ Τρισαγίῳ προδήχην, ὑπο τοῦ μετανοήσαντος Πέτρου τοῦ Κναφείως γεγενημένην βλασφήμον ορίζομεθα, ὡς τεταρτον παρεισαγούσαν προσφωπον, *in as much as he introduced a fourth Person.* Chevallier also called attention to the fact that Marcellinus speaks of the “*Deipassionorum Quaternitas.*”

The danger of the perversion of the doctrine of the Trinity into that of Quaternity was averted, after the eighth century, through the firm establishment of the doctrine of the two natures in the Person of Christ promulgated by the Council of Chalcedon; in consequence of which Monophysitism, and the conflicts provoked by it, for a time disappeared from the church. For a time, for the end of the controversy was not yet. After seven centuries it was revived. Its transference from the East to the West is indeed to be deplored, but fortunately it remained confined within comparatively narrow limits. The preparation for this renewal of the battle lay in the rise of the species of Antitrinitarianism which is represented by Socinianism and Unitarianism. A peculiar feature of the mediæval form of the conflict between the orthodox and their assailants, on the subject of Divine Trinity, is, that while the Unitarians accused their opponents with adhering to a Quaternity instead of the Trinity which they confessed, the latter, on the other hand, charged the Pope, of Rome with having instigated the Emperor Anastasius to issue an edict by which the people were led henceforth to place their trust, not in the Holy Trinity, but in the Quaternity. The third article of the *Christian Consensus*, drawn up in the Latin language by the Synod of Vasarhelina, in Transylvania, on May 19, 1566, reads thus: “Just as we reject and despise the Pope, who indeed is Antichrist, with all his kingdom and all his deliverances, in the same manner we reject and despise the abomin-

able doctrine concerning the foundation of the Christian faith itself. For he himself corrupted, with a diabolical rashness, the true doctrine of the true and ever-blessed Trinity concerning God the Father, and His Son Jesus Christ, our Lord, and the Spirit of Each, and introduced in the place of it the abominable figure of the Quaternity, teaching, forsooth, a God and three Persons of one Essence, the essence *in esse* (*sic*) being God." This language of the Hungarian Pastors may well excite surprise, for, although the see of Rome became guilty of the corruption of many Evangelical doctrines it must be conceded that its faith concerning the Divine Trinity could never be called into question. With good reason therefore, Chevallier wrote to Schultens, "I do not understand how they could state with any confidence that Anastasius, a name hateful to the Pontiffs of Rome, put forth the decree (that men should put their trust in the Quaternity), the Pope inciting him thereto."

During the century in which the above-mentioned utterance of the Hungarian Synod occurred, the Positivists in theology, who evolve the forms of doctrine upon the basis of the Patristic teachings backed by citations from the Scripture, became a recognized power. They did not displace, however, the Mystics and the Scholastics who, from the Apostolic period of the church until long after the Reformation, continued to exert an influence upon the formation of theological thought and expression. While the Mystics sought after divine truth by means of the emotions and contemplation, the Scholastics aimed at its unfolding according to a rationalising process. To the latter school belonged Louis Hetzer, an Anabaptist, John Campanus, and Savoyard Claudius. These men followed in the footsteps of Noëtus, Arius, Sabellius and Nestorius, in that they subjected the correlated topics of the constitution of the Person of Christ, and of the Trinity, to an investigation conducted simply upon the method of the rationalists. They resembled them in that they, by this process, arrived at conclusions which could not be approved or adopted by any who were disposed to

receive, without pretending to the ability to reason them out, the revelations of the Word of God concerning matters which in their very nature are beyond the grasp of the finite mind. Hetzer, who was beheaded at Constance in 1529, denied divine honors to the Lord Jesus Christ. John Campanus, at about the same time, spoke against the eternal existence of Christ and the divinity of the Holy Spirit. His belief in the inferiority of the second Person of the Trinity, and the non-personality of the Spirit, who, he declared, is only the nature of the Father, necessarily involved the denial of the Trinity. He and Claudius, who shared his views concerning Christ, were cast into prison where they languished many years, the former in Cleves and the latter in Strasburg.

While these names have passed into a comparative oblivion, that of the Spaniard Michael Servetus (Latinized Servetus), who was the author of what speedily was designated as Unitarianism, will always have a prominent place assigned to it among the writers who denied, or at least obscured, the Christian doctrine of the three Persons in the Godhead. Two years after Hetzer was executed at Constance, the physician of Arragon, who extended his researches beyond the domain of physics into that of theology, issued his "*De Trinitate Erroribus*" and his dialogues "*De Trinitate.*" Nearly a quarter of a century afterward (1553), the more elaborate work "*Restitutio Christianismi*" appeared in Vienna over the initials "M. S. V.," the last standing for Villanovius, Villa Nueva, the name of the author's native city. In the same year occurred the horrible tragedy with which the name of John Calvin is associated, when, on October 27, at Geneva, the unfortunate antitrinitarian expired at the stake, exclaiming, "Jesus, thou Son of the eternal God, have mercy on me."

Von Mosheim observes that Servetus, declaring that the true doctrine of Christ had been lost even before the Council of Nice, deemed the restitution and explanation of it to have been committed to him. "As respects God and the Trinity, he believed that the Supreme Being, before the foundation of the

world, produced in himself two personal representations, economies, dispositions, dispensations, or modes of existence, viz., the Word and the Holy Spirit, by which he might make known his will to man and impart his blessings. The Word was joined to the man Christ, who was by the efficient volition of God born of the Virgin Mary; on this account he might justly be called God. The Holy Spirit animates this created Universe, and produces holy and divine purposes in man. After the destruction of the world both economies will cease and be reabsorbed in God."

Five years after the death of Servetus, Valentine Gentilis, another leader of the Antitrinitarians, was arraigned at Geneva for his heretical opinions. He was put to death in the Swiss Canton of Berne, in 1566, in the same year that Matthew Gribaldus, of Pavia, died, in the city of Calvin, just as he, too, was about to be arrested for his teachings contrary to the Christian doctrines respecting the Person of Christ and the Trinity. Gentilis proclaimed the inferiority of the Son and of the Holy Spirit, and Gribaldus held that the Divine nature is distributed into three eternal Spirits who differ in rank as well as numerically.

The watch which the Calvinist Reformed maintained, at their Swiss stronghold, against these vagaries, and the harsh measures which they adopted toward every one who originated, or attempted to diffuse, them, had the effect of scattering all who were disposed to regard them with favor, and compelled them to seek safety elsewhere. The disciples of Servetus and of his adherents fled to Poland as early as 1551. There they had some success in spreading their opinions. For a time they dwelt in amicable relations with the Reformed and the Lutherans. The foothold which Unitarianism secured in that country, is greatly owing to the exertions of the Italian Socini—Lælius Socinus the uncle, and Faustus Socinus the nephew. The latter, who was a man of learning and of great executive ability, arranged, elaborated, edited and published the views of his relative. Under his leadership, certainly as a result of his dominant in-

fluence, the Polish Anti-trinitarians were thoroughly organized, even after the Reformed, by an act of the Synod of Petrikow, had expelled them from their body. A translation of the Bible into Polish was made by them in 1572. A catechism was framed two years later. In it Christ is spoken of as "*Homo mediator noster apud Deum*," whom men should believe, adore, invoke and imitate "*post Deum altissimum*." It mentions the Holy Spirit as "*Virtus Dei*." The Unitarians advanced in respect to numbers and influence. The symbol of 1574 was superseded by a Confession which, originally drawn up by Socinus the nephew, and enlarged by his followers, was published in 1608. It is known as the Racovian Catechism.

The Socinians in Poland did not mean to dwell in that country by sufferance merely. They were determined to take the aggressive in the inevitable conflict with Orthodoxy. This appears from a letter which Andreas Dudith wrote to the Polish Knight Johannes Lasici. The letter, which was composed in Latin, which at that time was the language of inter-communication between learned men as well as the medium of all ecclesiastical deliverances, is of interest also as showing how surely then, as had formerly been the case, the contestants were about to rally around the debated doctrine of the Quaternity. Dudith, born in Buda, in 1533, a great admirer of Cicero, himself an eloquent orator, high in favor with the Emperor Ferdinand in whose court he held the post of Counsellor, and a member of the suite of the Cardinal Pole when he visited England in 1554, had adopted the Unitarian opinions of Servetus. He accused the Orthodox of a leaning toward the Quaternity. His language is by no means equivocal. "Because," he wrote to Lasici, "if in these three thou formest one God, now, besides these three a fourth, who may be adored in the three, necessarily presents himself. Therefore thou establishest, not one God, nor three Gods, but four Gods. If thou includest the Trinity in the Unity, what follows? As it is wholly an arrangement of nature that, if the thing which contains is something different and other than the thing which is contained, so certainly I do not perceive

that thou canst deny that one God who forces three others into his own embrace (*complexu*) is a fourth. Further, if thou wishest three Persons to be understood when naming the Trinity, that God whom thou worshippest in the Trinity, is either a fourth Person, or an Essence, as you say."

This cursory view of the rise and spread, over a portion of Eastern Europe, of the species of Anti-trinitarianism which is represented by the Socinians and the Unitarians, is necessary to the apprehension of the nature of the conflicts which as much disturbed the church in that region, at the close of the sixteenth century, as the assaults upon the Orthodox doctrine, conducted by the Monophysites, troubled that of Egypt, Asia Minor and Palestine, during the fifth century. In both periods it was the suspected attempt to introduce the doctrine of the Quaternity, which was put forward by the assailants of the Orthodox as the pretext upon which to begin, and maintain, hostilities against them. The statement of the manner in which the conflict was conducted by either side, is of interest, since it contributes additional testimony to the fact that it is through much tribulation the Evangelical Church presses forward to its triumph in glory.

Only one year after the death of Lælius Socinus, at Zurich, in 1562, his opinions were carried over from Poland, where, as has been stated, they were beginning to take root, into the mountainous regions of Transylvania. This was the scene of the labors of Matthias Devay, who arose in 1526, and who was so successful in his reformatory efforts that he gained for himself the appellation of "the Hungarian Luther." Anti-trinitarian views were introduced by George Blandrata and Franciscus Davidis. The former was a very eminent physician. He was appointed to the office of chief medical adviser to the court. As he succeeded in gaining the favor of the King Johannes Sigismund, his position gave him the best opportunity to influence the monarch, and to procure the diffusion of his theological opinions throughout the entire province. The Orthodox, however, were on the alert, and, at their Synods held annually, and oftener as the occasion required, combated these "*novatores, hæretici et*

antitrinitarii. The proceedings of these several Synods, bearing upon the Quaternitarian controversies, are quoted in Latin in "*Archiefs voor Kerkelyke Geschiedenis-Leyden*."

The first of these Synods was held at Thorda, on March 15, 1565. Its position respecting the assaults upon the Christian doctrine of the Trinity, was clearly defined. The sound it gave for the truth was by no means an uncertain one. "When we say," it declared, "that there are three Persons in the Deity, we do not divide God who is '*indistinguibilis*,' but we say that the Essence of the Deity is common to the three Persons, really distinct, indeed; so that there is one hypostasis of the Father, another of the Son, and another of the Holy Spirit; nevertheless, we do not tear in pieces (*dilaceramus*), for we say that *Λογος* and S.S. are in the Father in an inscrutable and ineffable manner, and again, the Father in the Son." This utterance of the Orthodox was met, on the part of their opponents, with a counter-declaration. "We believe," said they, "in one God and Father, the Source, the Beginning, the Fountain of Deity, from whom we never separate (*excludimus*) *Λογος* and His Spirit. These, we hold, exist in God the Father, and are designated in him without beginning and without end. We depart from those who apply the term *unus* to the *essentia* and not to the Father of Christ, and who hypothecate in this *essentia* three Persons. We depart from them because they compose a simple God of four things (*rebus*), viz.: one Essence and three Persons." It seems that the Synod of Thorda either was unaware of the antitrinitarian opinions of Blandrata, or else, allowed itself to be so influenced by the stand which he took in reference to the doctrine of the Quaternity as to be tempted to ignore his departure from the Christian faith respecting the nature of the Godhead. His statement was: "I say that this is the true and real (*genuinam*) Trinity of the Holy Scripture, namely, the *Λογος* and the Holy Spirit. I detest the Quaternity of which the Sophists dream, which is one indistinguishable Essence and three distinct Persons, particularly since they teach that this essence is something distinct from a person." Blandrata

modestly intimated that he was afraid of all these subtle distinctions which, in the effort to define that which has not been revealed to us, are proposed in connection with these mysteries in the Scriptures. The Synod at once announced itself to be in full accord with Blandrata. This action, appropriate as it might be regarded to be, so far as the rejection of the doctrine of the Quaternity was concerned, is proven to have been premature by the further development of Blandrata's views concerning the Trinity.

During the following year there were two Synods. These, doubtless, were of the provincial order. The first was held in the month of January, at Göntz, in Hungary. The second, from whose proceedings we quoted above, was held in May, at Vasarhelina. At the former, according to the record of the "*Acta et certamina Synodalia*," prepared by Professor Szilagyus, Lucas Agriensis, of Erlau, who appeared at a subsequent Synod as a prominent assailant of the Church doctrine of the Trinity, was charged by Casparus Carolus with holding Unitarian views. Carolus took the ground that if, in making a distinction, in the Divine Essence, between the three Hypostases, *Λογος* and the Holy Ghost were abstracted from the *ουσια*, a Quaternity would be hypothecated. "Moreover," said he, "we know that in the Deity there are three Hypostases, of the same Substance or Essence. Not, indeed, that the Word and the Holy Spirit are anything abstract as regards the Essence; for, in such a case a Quaternity would be established."

The next Synod which took up these discussions, was held at Debreczy, in Upper Hungary, on Feb. 26, 1567. It declared its condemnation of "those who, through the confessing, at one time, one Godhead, and, at another, a Trinity, press out (*exundant*), from one Deity and Trinity, a Quaternity;—they not knowing that the Three are One, that is, the Triad is one Deity, or, of one divinity, glory, operation and power; and also, that One is Three, that is, the Unity of the Deity, is a Triad, one Godhead in the Trinity." The Synod also announced its rejection of "the Papistical imaginations and the trivialities of Ser-

vetus, (*Serveticas nugas*) which, on account of the Quaternity framed by the Papists, tend to deprive us of the name Person in the nature of the Essence."

The year 1568 was of great importance to the Transylvanian Church, in respect to its controversies with the Antitrinitarians, because of the action taken by the Hungarian Students at Wittenberg. They framed a Confession concerning which, after signing it, they promised that they would continue in the doctrine expressed by it "*ad ultimum usque vitæ spiritum*." That this action might bear fruit for the future, a form of oath was drawn up, by which every student who should afterward attend the University, was to bind himself to a similar faithful adherence to the Christian doctrine of the Trinity. It was fortified with the anathema: "Let him who shall violate it, know that as a perjurer, a heathen (*ethnicus*) and a heretic, he shall not escape the terrible judgments of God." In the fifth article of the Confession they say, "Nor should the heretics, on the ground that we believe and adore three distinct Persons in one real divine Essence, shamelessly, and even boastfully, obtrude upon us that Quaternity, unheard of by Christian ears. . . . Truly, even our own sense of complex natural things convinces us of the insipidness and the absurdity of their device. Universal things, as they are called, exist not through themselves merely, but the *ὑποστάσεις*, that is, the *individua*, subsist in them. Madmen dream, perhaps, that the human nature exists apart from its *individua*, as though it were a certain oneness, so that, as it accedes to the *individua*, it increases their number. Let them understand, therefore, that we do not consider the Divine Essence as being some common, or adjoined (*aggregativum*) God; but, we conceive that, in all of which, or in the sameness of which, these three Persons subsist with their Substance and distinct properties. Hence, by the Trinity, we mean three divine Persons subsisting in one Essence."

But the year 1568 was also an important one in the history of the Hungarian Church, because, in the course of it, several Synods met. At these assemblies, which occurred at Weissen-

burg, Szikszovia and Caschau, the conflict in support of anti-trinitarian opinions was renewed by Blandrata, Davidis and Agriensis. Blandrata appeared at Weissenburg, the chief city of the mountain-district of Transylvania, and subsequently named Carlsburg. The debate concerning the doctrine of the Quaternity was conducted in the presence of King Johannes II. and his entire Court. It lasted ten days. According to some historians it resulted in the triumph of the Unitarians, in that they secured the grant of all the privileges that were enjoyed by the Evangelical Church, the use of the great Cathedral of Claussenburg, and the admission of several of their adherents to the ranks of the teachers in the State-schools. According to others, Blandrata retired, declaring that he was a physician and not a theologian, and that he could not solve these mysteries. His retirement, however, was not a final one.

The Synod of Szikszovia framed a proposition, to the effect that "the Unity and Trinity, in three hypostases, or in Jehovah Elohim, does not constitute a Quaternity, since one Jehovah and Elohim are mentioned interchangeably; and, as in objects of nature, unity and trinity is something extraordinary (*singulare*), and is not something to be conceived (*ὕψισταμενον*) outside of such objects, so Unity and Trinity is not something *ὕψισταμενον* outside of the three witnesses in heaven."

The principal assailant of the Church doctrine of the Trinity, at the Synod of Caschau, was Lucas Agriensis. He had reason to regret the course then taken by him, since, at the adjournment of the Synod he was cast into prison by order of General Lazarus Suendi. He was kept in confinement for his heresy until 1573, when, after his recantation, he was liberated.

A favorite method with the Unitarians, of conducting the theological war, was to attack the Orthodox boldly within their camp, instead of standing upon the defensive merely. Accordingly Agriensis had charged them not only with holding to a fourfold Subsistence in the Deity, but with actually believing in the existence of four Gods. This was accusing the Christian Church of the polytheism of heathendom. "From the be-

ginning there were not," said Agriensis, "three Hypostases, or distinct Persons in the Trinity. They err who confess, without regard to Scripture, and contrary to its spirit, that from eternity God is one of three Persons, really distinct, each one of whom is in himself perfect God, subsisting in himself. For to think (*sentire*) thus, not without blasphemy and *idolomania* against the true God, is to establish (*constituere*) more Gods, three Gods, indeed rather four Gods." The Orthodox, thus put on the defensive, instantly resisted, and repelled with indignation the charge so daringly laid upon them. "Agriensis denies," the Synod exclaimed, "the universal and perpetual doctrine of the true Church concerning three Persons, from eternity really distinct in one divine Essence. He also accuses us of adhering to the false doctrine of the Quaternity. The true Church teaches that they are in error who do not confess, according to Holy Scripture, that from eternity there are three really distinct Hypostases, or hypostatical Persons, in one most simple, eternal, divine Essence—Father, Son (*Λόγος*) and Spirit. But when the Scripture clearly applies (*appellet*) to Jehovah each of these single Persons, it follows that *Λόγος* the Son is, not less than the Father, perfect God, subsisting in (*per*) himself. So the Holy Spirit, also in the Deity, was not, is not, nor ever shall be, more or less. We say that we are indeed falsely charged with holding a Quaternity, for the reason that we never distinguish or separate between the Essence and the Persons."

The last Synod at which the friction between the Orthodox and the Unitarians assumed the strange form of a discussion respecting the imaginary doctrine of the Quaternity, was that of Waradin. Its sessions commenced on October 10, 1569, and were prolonged through several days. King Johanness II., of Hungary, had been requested by the Unitarians to convoke it, on the ground that they were persecuted by the clergy of the Orthodox Church. The monarch doubtless was in sympathy with the Antitrinitarians, but he was not inclined to make an uncompromising exhibition of his predilection. Before acceding to the request of Blandrata and Davidis, through whom the

Unitarians acted, he addressed letters to prominent Orthodox clergymen, stating that the Unitarians desired the opportunity of a public ecclesiastical assembly, at which their doctrinal views were to be presented, as they said, solely in the light of Holy Scripture. The Orthodox judging, from past experience, that but little profit was to be gained for their cause by this expedient, did not encourage the royal project. Nevertheless the Synod was convoked. In the position taken by the Unitarians, stress was laid upon a special point, as they urged that the doctrine of the Trinity was not Scriptural, but simply ecclesiastical, it having originated, they declared, with the Pope of Rome, who, as has been stated, had already been charged by the Orthodox with promulgating the doctrine of a Quaternity. "The Trinity," said Davidis, "which the Roman pontiff and his followers confess, is not the Trinity, but the Quaternity. It is a doctrine excogitated outside of the Word of God. Indeed, they confess not a Quaternity, but a Quintity: four Gods—one Essence which is God; three Persons, each of whom is God; and the man Christ. We confess according to the Word of God, one God who is that Father from whom, and by whom, are all things; who by the word of his wisdom, and the spirit of his mouth, created all things; outside of whom there is no other God, nor third, nor fourth, nor *Essentiatus*, nor *Personatus*, for the reason that the Sacred Scriptures make no mention of the Trinity of God."

The cause of the Unitarians does not seem to have triumphed at this Synod. On the tenth day of its sessions the propositions of Davidis were successfully refuted by the Orthodox, who maintained that the Christian doctrine of the Trinity is not a device of the Pope of Rome, but a revelation of Holy Scripture. With this the Quaternitarian controversies ceased. The singular doctrine of the Quaternity was never again brought forward, either as a presumed article of the faith, or as a charge against the Orthodox Church, trumped up by those who in this manner covered their own perversion of the teachings of the Bible concerning the nature of the Godhead.

The uniform testimony of all ecclesiastical history is to the effect that an unrestrained investigation into the things of God which are beyond human ken, and a decline of piety, are concomitants. The relation between them is that of cause and effect. But which is the cause? Which is the effect? Does a diminution of the spiritual life precede, or follow, the bold and necessarily unsuccessful research into the unknowable? Opinion on this point is divided. Each one thinks he can adduce historical evidence in support of the peculiar view which he has adopted. In the failure of the effort to establish, beyond a doubt, the priority of either, it may be asked whether the self-exaltation of reason, exercising itself presumptuously within the domain which God, by the reticence of the Scripture as to certain abstruse matters, shews he has reserved to himself, should not be regarded as occupying a position midway between the decline of piety and the utter disappearance of the manifestations of a vigorous religious life. Is not a failing faith the root of the rationalistic tree whose fruits, not those of the Spirit, are the opposites of "love, joy, peace, long-suffering, gentleness, goodness, meekness, and temperance?" The record of the attempt to pierce into the mystery of the constitution of the Person of Christ, or into that of the nature of the Supreme God, is for an enduring example. It utters, as with the force and clearness of a trumpet-blast, a warning against the pursuit of a wisdom which is not "from above," and which, "not easy to be entreated," is destitute of "mercy," but full of "partiality and hypocrisy." The occasion for the observance of this warning did not end with the subsidence of the agitation in the Church, caused by the Quaternitarian controversies. New attempts at an unattainable knowledge concerning matters which have been revealed without explanation, are constantly made. They drag the Church of every age into acrimonious debate and profitless discussion. Whence do they arise? Certainly not from strong faith, earnest consecration, intense activity in behalf of perishing souls; for the periods in the career of the Church, when she thus made her light shine, knew

nothing of them. It is not difficult to tell whither they lead. The disappearance of the piety that witnesses to the faith which disposes one to follow whither God leads, not outstripping the kind of communication which he was pleased to make concerning "the mystery of godliness," is the sure result of the elevation of the reason beyond the limitation imposed by the two-fold condition of the finiteness of the creature and the fall of man from the estate in which he was created.

IV.

THE GENERAL JUDGMENT.

BY REV. C. Z. WEISER, D.D.

THE mysterious sense of accountability, or responsibility, never and nowhere fails to assert itself within the sphere of normally developed manhood. "Why is it?" "Whence is it?" "Whither does it point?"—these are the interesting queries which confront the moral thinker, the legislator, the political economist, and the theologian, as soon as he endeavors to look into the deep abyss of human consciousness, in order to discern its nature, its rising, and its setting.

All efforts in this direction have ended in the conviction, that it is in a fundamental, or constitutional sense, a factor in man's being, and that the attempt to solve the problem any further is like undertaking the task of fathoming his moral nature as such. Nor ought the study to be pronounced a fruitless search, large as the unknown quantity prove, since the attaining to the foot of a mountain, which we know, at a glance, to be insurmountable, does not excite in us a feeling of disappointment, still less one of irritability, but of reverence, both in consequence, as well as in spite, of our helplessness. We realize the meaning of the ancient seer's saying: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." All the more readily do we bow down before ourselves and our own kind, when we clearly discern the fact, that man's interior is indeed unfathomable, and is not to be dissected by the scalpel of the anatomist. It is one of the delusions which spell-binds the modern sciolists, who flatter themselves to have achieved an exhaustive discovery of man's origin, constitution and destiny, through the process of evolution. Such a mind is like the ur-

chin, who gazes gladly at the transparent man-picture which frequently graces the gate-way of some secular almanacs, because it enables him to obtain a correct view of his "true inwardness." Alas! if our entirety were to be so easily sounded. Then might we too endorse his simian origin; yea, and his simian destiny, indeed!

He only as he realizes that he is "fearfully and wonderfully made," will feel the force of Pagan poet and Christian apostle: "For we His offspring are." Acts xvii. 28. So beholding in himself such a piece of Divine workmanship, the reverent student of anthropology may likewise account for the mysterious sense of accountability, asserting itself, by referring it to the Creator's hand. And an assumption of this order humiliates the searcher after man's nature no more than does the acquiescence in the axioms of a Euclid abase his reason, when studying the science of geometry. Man must rest his knowledge on some pedestal of faith, whether he would study the science of faith, or the faith of science.

A like mystery envelops the Tribunal before which man is finally to render his ultimate account. "Is it Personal Conscience?" "Is it Public Conscience?" "Is it Cæsar?" "Is it God?"—these questions form a line of thought, along which the mind is sure to run, as soon as a search is made after the legitimate and ultimate court before which this constitutional sense of responsibility feels itself attracted. And whatever variations we may notice in the discussion of the subject, or in the numerous attempts the thoughtful have made to bring a true and satisfactory answer to light, the polarization of the human consciousness itself towards some judgment-seat is surely not denied.

However thankful we may feel over the learned labor spent in discovering this ever-impending tribunal, as well as for the results obtained, no one can avoid asking: Whether Christianity and Christian civilization, after their work of centuries, have not succeeded in conducting mankind nearer into the presence of the ultimate tribunal and Judge than the Pagan

and Jewish conscience stood, now that "the true Light, which lighteth every man that cometh into the world," hath shined?

The religious mind is enabled to pleasure along, all through Mythology even, just because such a felt presence of "the Gods" is realized, to whom the ancients believed themselves so near. And in the path of Psalmody, we are made to hear the earnest exclamation: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Yea, all the ante-christian ages confessed themselves to be directly accountable to Jupiter or Jehovah, whilst a post-christian humanity is asking the way to its infallible tribunal and Righteous Arbiter of men and things. And if the answer be rendered: "For we must all appear before the judgment-seat of Christ," our practical age responds coldly to the solution, and regards the formula as expressing a truth, indeed, but one that is yet vague and far removed from its realization. The Pagan's conviction, which realizes a Zeus's continual and near presence, "in whom we live, and move, and have our being," the Israelite's consolation, of a righteous Lord at hand, ever watchful and ready to dispense impartial justice for the evil and the good; yea, the secular economy, which erects its courts of law before the face of mankind, to allot direct rewards and penalties:—these all seem to exert a larger and more efficient influence on society than the dogma of a coming Christ to judge the quick and dead at some distant stage in the history of the world. The Christian Creed is faithfully and correctly repeated in the assembly of the faithful, by old and young, from first to last; and although its articles concerning the incarnation, suffering, death, resurrection and ascension of Christ are accepted as consummated facts, without the least reservation, who does not experience a 'falling off,' as it were, so soon as he is challenged to confess his belief in the second advent of that same Lord,

"in like manner as ye have seen him go into heaven," to judge the world? We venture to declare, that every believer, let his faith be never so orthodox and whole-hearted, is obliged, nevertheless, to acknowledge a chilling sensation, when this point in the history of his Lord is reached.

And just here the way opens for us to assign the reason or cause, why this fearfully solemn article in the Creed should be so reservedly uttered, so weakly responded to by the Christian conscience, and prove itself so little able to rally the ardor of the congregation, as against a Christmas or Easter festival, or to influence the public opinion of the community.

It will be the aim of these pages to disrobe the doctrine of a General Judgment, as taught in the Holy Scriptures, of some of the foreign paraphernalia in which human wisdom has enshrouded it, and which we firmly believe to be in no small measure responsible for the relatively light weight this article of faith has come to draw on the scale of the belief of mankind.

As the articles of the Christian Creed, concerning the conception, birth, suffering, death, resurrection and ascension of our Lord, are directly followed by the weighty declaration:—*"From thence He shall come to judge the quick and the dead,"* this constitutes the pivotal point in the series of mysteries which enter and compose His glorious history. We turn from a cluster of consummated facts, to what is yet to be, at this well-defined line. A fruiting of all that has germinated and blossomed is now awaited. And as our minds are so constituted as to receive facts, which have already transpired, after a manner somewhat different from the style in which we accept events and realities, which are yet to come to pass, it is easy to account for that variation in our spiritual experience, during the confession of "our undoubted Christian faith," at this juncture. But such a variation in the spiritual experience of the Christian ought surely not to amount to a less hearty endorsement of those facts which are marked on the schedule of the Creed, as lying in the domain of the future, than that which we are ready to affix to all that has actually occurred in the

past; or, least of all, dare it turn into such a doubting faith as to cease to exert an equally controlling and moulding influence on the consciences of men and communities.

It is assumed too generally, that the Second Advent of the Lord, and the General Judgment, are simultaneous events, if not one and identical, indeed. From whatever quarter the authorities for this theory pretend to be derived, it does not appear to lie either on the face or in the bosom of the Divine record. These several events are not made to coalesce in the teachings of Christ, or in the writings of the Evangelists. Whilst they are made to stand in a complementary relation to each other, His Second Advent is ever represented as an event *succeeding* the General Judgment, in the order of time. From our Lord's Ascension into Heaven, both the Scriptures and the Creed date His enthronement "at the right hand of God," whilst His Second Advent, or manifestation of Himself in Glory, to the sight of all men and angels, follows, as the ultimate efflorescence and fruiting of the Judgment ordeal, commenced at His exaltation, and ever since going forward, over men and nations, without intermission. As erroneous as it were, to suppose that the forces and laws of Nature remained suspended or dormant, until the fields and meadows become alive in flowers and golden grain, so too must we refuse to assent to an inactive Christ, ever since His exaltation to the right hand of God in the Heavens, until the day of manifestation dawns upon the race and the world. It were not in accord with the natural sun's working, which silently, yet effectually, performs its labor from the Spring epoch down to the season of harvest, when the result of a long and uninterrupted course of diligent labor manifests itself; nor do the Sacred Scriptures challenge us to believe, that the laws of the Kingdom of Grace and Glory, made alive by the Sun of Righteousness, work by a method wholly different, now that He has risen at His spiritual zenith.

The primitive faithful ever felt themselves walking, as in the eye of Christ, who had ascended on high, for the immediate pur-

pose and end of executing the functions of His majestic office of Judge of the quick and dead. His own solemn words, touching the Father "committing all judgment unto the Son," conveyed no prospective sound or meaning to their ears, but commended themselves as expressing plainly what is now in progress. The throne of the Son of Man was for them already erected and ascended, and "the hour when the dead shall hear the voice of the Son of God, and they that hear shall live," was for them not only "coming," but a time that "*now is*," as well. It was the realization of this truth of a judgment now in progress that rendered the martyr and confessor so heroic even unto death. The Advent of the Holy Ghost, the destruction of Jerusalem, and whatever other dire or inspiring changes befell their own several ages, were to their minds but the beginning of the Lord's judicial process. Nor are the declarations of the inspired writers in any sense different from the texts which the Master had Himself laid down for them. The oft-repeated saying, "The Lord is at hand!" became a rallying cry for them in their battle with the powers of evil, only in its first and original sense. The exhortation of the faithful to activity and patience grounded itself largely on the graphic thought,—"*Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.*"

It is nowhere pretended by the sacred scribes to date the time of our Lord's manifestation, indeed; but nothing is more foreign from their minds or pens than that the Lord shall only commence His Judgment at some far-off, distant day. They sharply distinguished between the beginning and the end; between the germination and the harvest, between His Ascension to the throne and the final manifestation of its results in the sight of Heaven and Earth.

Since men have lost sight of the distinction which is yet plainly drawn in the Gospel and Epistles between Christ's Judgment, as one event, and His Second Advent in Glory, they

find themselves compelled, not seldom, to declare that the good apostles and evangelists had actually been mistaken in their expectations in reference to the time "when the Son of man shall come in His glory."

It is a severe taxing of our faith, however, to believe that the sacred writers would attempt the task of fixing the time of our Lord's manifestation, notwithstanding the declaration by His own lips,—“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.” Unless we assume that they did not undertake to solve what He assured them must remain a mystery to men and angels, and a sole secret with God, we can hardly save their reputation as inspired writers. It is far more satisfactory for us to believe that however nigh and active the ascended and enthroned Lord proved, as Judge of mankind and the world, through the revolutions and convulsions going forward in history, yet they did not pretend to say *when* the final consummation should be attained in the course of Providence, when the “day of the Lord” should dawn on which “the coming of the Son of man” would occur, “as the lightning cometh out of the east, and shineth even unto the west.” We would even rather believe that those primitive pastors of the faithful were more concerned to keep their flocks watchful and ready for His appearing in the moment of their death, which is to every mortal a manifestation of the Lord, and, in miniature, a picture of His Advent to mankind at large.

In his Second Epistle (Chap. III.), St. Peter speaks of “the day of the Lord,” “the day of God,” “the day of judgment” as “a thousand years,” and then again of the period “as one day” of twenty-four hours. What a paradox! we say. And it is such, unless we are ready to assume that a distinction holds between the era of Judgment, on the one side, and its Manifestation before men and angels, on the other. The full, round season during which the world's judicial government is conducted by the Lord is symbolized graphically by “the thousand years,” by the apostle, and is not meant to signify that actual number of years; whilst the “one day” represents the sudden and start-

ling revelation of Himself in His glorious Kingdom. As the process of maturing may protract itself, accordingly as His disciples may zealously or less diligently prove co-workers in bringing near the harvest, the scoffer feels himself justified to taunt the believer with a tardiness on the part of his expected Lord. But St. Peter would not have his flock to interpret his Lord's delaying of His revelation as a "slackness" on God's part, but as a "long suffering" rather, for the very fact that the Lord is unwilling to break in upon Mankind ere the earing and ripening of the world shall yield yet more for the heavenly garners, even as a tornado breaks over a field of unripe grain, and destroys it all. Yet that day must, at last, dawn, let mankind be watchful or asleep; and its arrival will be like unto the doom-days of other ages and people, as unexpected "as a thief in the night." And should any ask: "Where is the promise of His coming? since the fathers fell asleep, all things continue as they were from the beginning of creation," we may point to the cumulating signs of the drawing nearer of "the day of the Lord's" manifestation, even as the changing tinge of the harvest-field proves the drawing nigher of the time for ingathering. Whatever proofs the primitive age of Christianity afforded to believers, in this age of Grace the signs are so numerous and striking as to enable the fool to understand and him running, even to read them. The "light which lightens every man that cometh into the world" has been "shining more and more unto the perfect day," because of its continual approach. Our own age, if it is not above all preceding ones an era of revelation, is to be regarded, verily, as a generation of discovery and uncovering, in consequence of the multiplied and ever accumulating light from the coming nearer of the Sun of Righteousness. Cities entombed for centuries are resurrected and placed in open day; many forces of Nature, so long escaping the sight of man, are discerned, named and utilized in the engine, the electric wire and light-post; the unknown regions and waste places of the globe are entered by the bold navigators and explorers; languages once spoken and then forgotten for a long

period, are reilluminated and read again by the scholar of to-day; the laws of storm and weather, that had been working in thick darkness from the beginning of creation, are now unfolded and explained. The empire of Science, which many are fearing as boding no good for the Kingdom of Faith, seems all ablaze with light, as never before. But, if this is not in consequence of the "light that is shining more and more unto the perfect day," it is hard to account for its abundance and seven-fold brightness beyond what any previous age produced. Every generation awards to its predecessors the premium for having been so much better, ever since the days of Solomon and Nestor. How are we to account for this ever-repeated self-condemnation on the part of the cycles of time? The best answer that has yet been given is, that it is owing to the increasing light, by which the full depth of a fallen humanity is set in plainer view. Without deciding the query, whether the world is growing better or worse, it is safe to say, that whether the one or the other, whatever it be, its real nature is more and better manifested. And it is probable that men will keep on saying the same thing until the Sun of Righteousness breaks upon the world in His mid-day splendor, and reveals to the eyes of all men, the deep hell into which sin has plunged it, and challenge the confession, that the only relief from ruin is "a new heavens and a new earth, in which dwelleth righteousness," according to St. Peter's declaration.

We believe ourselves to be borne out, in the position we have assumed, by the sayings of the sacred writers touching the judicial government, which our enthroned Lord is carrying forward in reference to mankind and the world that now is. The Lord is compared to "the morning star," to "The Sun of Righteousness;" He calls Himself "the light of the world." St. Paul speaks of mortals "being made manifest before the judgment-seat of Christ." All direct reference to "a judgment to come" emphasizes the feature of revelation, manifestation, and making known in the light of Christ. "This is the judgment, that light is come into the world," &c. (John 8:19).

Nor is the Divine record in conflict with the common sense of mankind in regard to the *erection* of such a tribunal, before which "is nothing covered, that shall not be revealed; and hid, that shall not be made known." No earthly tribunal that is established after the fact of transgression has transpired can escape the execration of mankind. An *ex post facto law* is universally condemned by an enlightened public conscience. All healthy laws and lawful tribunals are to act prospectively. The sacred writings do but re-echo the deeply set sense of the race in this, as in all other instincts. So far as death and the judgment pertain to the Christian man, we are assured that he has "passed" safely through, and that he has no condemnation to fear. It is rather for his vindication, or manifestation before all, that he is to become a participator at all in the final ordeal through which the world is to pass. And the wicked is declared by our Lord to be "condemned already," ere the General Judgment shall close in the Second Advent of the Lord. It is hardly possible to reconcile the various references of Scripture, which now speak of bringing all men into judgment, and then making exceptions of others again; or, which now postpone the Judgment to the end of the world, and then again bring it nigh, even to the very door of men and their day. If, however, we conceive of the General Judgment as an ordeal which had its beginning at the Ascension of Christ, and is steadily progressing toward its end, when Christ's Second Advent in Glory shall occur, amid an ineffable light, which shall reveal all men and things as they are, it becomes at once plain how all these declarations embody, each and all, the truth.

It is to be regretted, however, that the office of a Judge has sunk so low in the scale of public opinion. The ermine, once so generally worn by the magistrates, is a costly fur of pure white, with sharply defined spots of jet black. It was held to be emblematical of the purity of his official acts. The personal character of the wearer was not intended to be prefigured by this historical ensign, as is supposed by many. That might, indeed, not differ from the character of the contending attorneys or

advocates, striving for a client, or against the accused arraigned at the bar of justice; nor differ, it may be, in certain cases, from an adjudged criminal. We may conceive of a judge who is himself judged and condemned,—*e. g.*, Bacon.

The badge of purity, however, was significant in so far as it was designed to exhibit the fair and just decision at which the magistrate strove to arrive. The judge's province is not to acquit or condemn, to utter the sentence of guilt or innocence; but to discover and maintain, from first to last, the golden line of truth and fact, amid the layers and over-layers of exaggeration, misrepresentation, prevarication, reservation and falsehood. He is the guardian of the "truth, the whole truth, and nothing but the truth," throughout the entire controversy. That is his high and honorable office while sitting in judgment on the acts of his fellow-men.

Alas! for the incumbent, and thrice alas! for society, if the magistrate sees himself but in the light in which a policeman, a constabular agent or an executioner walks, on whom devotes the sad duty of casting into prison, or of slaying on the block and scaffold. The unhappy incumbent of the high-priestly office, who bade the frenzied-rabble to smite St. Paul on the mouth, drew from the apostle of the Gentiles a deserved rebuke, in the words, "God shall smite thee, thou whited wall! For sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" It is true, after learning that the miserable man occupied the office of a High Priest, he confessed himself guilty of contempt of court, yet he did not retract or apologize for his words, but left his opinion stand as an expression of the contempt which is felt toward every judicial character who disgraces and soils the ermine by his own unworthiness.

Even the reward or penalty, as the case may call for, cannot be said to issue from him who sits on the tribunal of justice, since both the one as the other must be regarded as having been conceived and measured out in advance by the law enacted and engrossed on the Code. The judge but utters the

canon of right and justice, as that had been formulated in the public conscience by the *Vox Dei*. So much our dictionaries tell us, deriving the term "judge" from *jus* and *dico*, one who declares the law. Evident as it must be, that such a magistrate is not an arbitrary legislator, nor an executioner, but a veritable guardian of the truth, or right relation, of all things relevant to the case in hand, in the measure after which human tribunals can effect so desirable an end, yet this view is by no means generally held, as little as it is remembered, that the familiar expression "Court" signifies "investigation," "survey," "sifting."

We once listened with approbation to a retired ex-Judge of the Supreme Court, exhorting a number of young collegians to exert their prospective influence towards forever relegating an elective Judiciary, as the surest and speediest method by which to elevate the office above the plane of the constabulary in the minds of the masses. The force which his suggestion, touching a repristinating of the Scriptural idea of the Judge of all the earth, and the General Judgment, we could not but feel and have ever since been favorably inclined to restore the method of securing an Appointed Judiciary. The creation of a better popular sentiment in regard to the high and noble position of earthly magistrates, and the clearer conception of the native and legitimate functions of their office, would soon reflect itself, we venture to assert, in the revival of an evangelic view of Christ's Judicature, in the individual believer, in the congregation, and in the Christian public. The vindictive and revenging features, which glare through the Pagan tribunals, would surely not stand in the foreground, and terrorize the soul of the confessor, as soon as he professes his faith in the article:—"From thence He shall come to judge the quick and the dead." Whatever majesty the Gospels and Epistles invest our Lord in, "When the Son of man shall come in his glory, and all the holy angels with Him," sitting "upon the throne of his glory," the dooming characteristics, which are so generally made to monopolize our minds whenever He confronts us as the

Judge of mankind, are not chiefly emphasized. The declarations,—“Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels!”; “These shall go away to everlasting punishment”!; “There shall be weeping and gnashing of teeth!”:—these, indeed, are published without hesitation or reserve. But, if they are not meant to proclaim the *consequences* of transgressing the laws of eternal justice, as always and everywhere in force, and not as penalties arbitrarily devised by our Lord, now avengingly executed on the sinners, then it is difficult, indeed, to reconcile therewith the many sayings of God, as a Being of infinite Love, and of His Son, as “the brightness of his glory, and the express image of his person.” We do not so regard a judge uttering the sentence of a broken law upon the wrong-doer, let the guilty one be never so deeply dyed in crime, but exonerate the magistrate from all and every particle of vengeance. We even cherish a feeling of congratulation over an advanced order of civilization, which neither allows nor knows a sentiment of revenge, on the side of its legal agents or courts of law. And for a much stronger reason should Christendom avoid the instilling of a vindictive spirit in the loving heart of the righteous Judge.

David preferred to fall into the hands of God, rather than to defend himself against his fellow-men. A Job is anxious to plead his cause before God. The publican is ready to trust his case, bad as it was, to God’s decision. And in every instance, where an unwarped human consciousness is left to cry out, just such a conviction, that an absolutely just and fair verdict will result from the mouth of God, will be felt.

The name which our Lord almost invariably confers upon Himself is the Son of man. Much stress is laid on the glorious fact, that Christ was born of a woman; that He became like us in all points; that He is an elder brother; that the Mediator between God and mankind is “the Man Christ Jesus”; “that we have an Advocate and High Priest, Who can be touched with a feeling of our infirmities.” It is the most cheering truth in the Holy Scriptures, that the divine sympathy which the

Redeemer bears in our behalf, is real and deep. All believers joy and rejoice over it, and hail the fact, as the chief ground for encouragement to comply with His kindly invitation :— “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.” Then, surely ought the believer not to forget or ignore the Lord’s Humanity, when He is sitting over him as his Judge. He is then and there, and at all other times and places, “The Son of man.” In this character St. Stephen saw him “standing on the right hand of God,” at the gate of an open heaven, when the proto-martyr entered into glory. And it should be to every follower of Christ, rather a source of joy than of dread, that a righteous judgment is awaiting him, at the mouth of Jesus, instead of God, who “is a consuming fire,” whom the Israelite feared to behold, lest he must die.

The First Advent of our Lord occurred after a manner vastly otherwise than had been the expectation of the most evangelical Israelite. Special illumination and vision were not competent to prevent disappointment and perplexity in the best and noblest minds. We speak harshly of that people now, and think them slow indeed to read and understand the Scriptures, so largely illuminated for our age. And just that same temptation, we sometimes surmise, awaits God’s hosts again, in reference to Christ’s Second Advent. The popular conception and expectation, built on the tropical and figurative sayings of Scripture, may prove as largely divergent from the reality as had been the Incarnation from the cherished hope of prophet and people. The danger is not, that His glorious second coming will be *less majestic* than the Christian portrays it, by any means; but may not all those grand hyperboles of Christ and Evangelists mean something *far more than men have discovered*? The advent of Jesus, though disappointing to the Jew, had yet been of a far more exalted order than he could read in all the splendid imagery and ecstatic song of his age. Even so may the second advent of the Lord in glory be after a style which might cause chagrin in the believer, did he now see it, and yet immeasurably excel his most elevated conception in fact. He may paint the King of Glory in the tints and trap-

pings of a World-Cæsar, thinking that picture to be the only representation that comes near to what is foretold in the Gospels and Epistles; and were he now told, that nothing like so carnal and earthly a scene shall come to pass, he might feel like complaining of having had his expectations raised too high. And yet such a degrading view will not be borne out, we may be very sure of. But, will His coming in glory, then, be on a lower plane than is foretold? By no means! And yet it will be on one so different from our interpretation, that with the Queen of Sheba, we will say, "that the half had not been told us!" If, for instance, it is written: "Thy throne, O God, is forever and ever;" "The Lord's throne is in the heavens;"—are we, nevertheless, obliged to believe in an actual *transferring* of His throne to some lower and temporal quarter, at His Second Advent, lest we do too sparing justice to the description of it? May we speak of the natural sun's rising and setting, of a coming and of a going, without doing too little reverence to the truth of science, though the sun remains fixed; but yet not be doing full justice to the words of Revelation, unless we subscribe to a literal removal of King and Court into lower regions?

If the natural sun can send out 'line' and 'voice' to all the ends of the earth, and still remain fixed in a permanent centre, may not the Sun of Righteousness, the Sun of all suns, shine 'from the east into the west,' and yet abide forever on His throne, which is so fixed that it shall 'never be moved?' If such a plain question should be thought to be bordering on the mystical and transcendental, it may be asked, further: Whether a feeling of dissatisfaction is experienced, because the natural sun is not literally seen to go forth as "a bridegroom, coming out of his chamber, and rejoicing as a strong man, to run a race?" Surely, the reality of that sun's doings is far more excellent than what its imagery indicates. Then, is a feeling of sadness to overwhelm us, if we should, perchance, be told, that the Second Advent of the Lord will be similar to the coming and going of the lower sun, in that His throne is fixed, which does yet not prevent the rays of His glory to bathe all

mankind in light? If we are accustomed to speak of the arrival of the sun, at the coming of Spring, when there has been no actual or material changing of position, on the part of the luminary, and do not feel guilty of misrepresentation, is it a misrepresentation to teach that same truth with reference to the coming of the Lord of Glory, at the vernal and harvest season of the plan of redemption?

True, as it is, that we are ever declaring His "coming," we need not on that account hold to a journeying of a prince with his retinue, excursing from heaven to the earth. Spring and summer "come" too; but only in the sense, that the earth moves in a different relation to the sun, rather than that the sun relates itself differently to the earth. And so too may we speak of the "coming of the Son of Man," because humanity has placed itself into such a good and right fellowship to its Lord, as that His glory may reach and embrace all. If such a change of character and relation were not to occur, *on the side of mankind*, the Lord could not come at all, however solicitous He were, to "dwell with His people." It is this preparation of mankind, that His preventing grace is endeavoring to effect continually, through the judgment ordeal now going forward, by means of that "Light which enlightens every man that cometh into the world," and which is ever becoming "brighter and brighter unto the perfect day" of the Lord.

When it is declared by our Lord:—"And before him shall be gathered all nations," we are not to think only of the "nations," then indwelling the earth, lest we fall into the error of some of the early Christians, whom St. Paul was obliged to instruct in a better way. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." Dean Alford speaks well on this point: "These Thessalonians had been strangely excited about the coming of

the Lord's kingdom. Perhaps the Apostle's preaching among them had taken especially this form; for he was accused before magistrates of saying that there was besides or superior to *Cæsar* another King, one Jesus. And in this excitement of the Thessalonians, fancying as they did that the Lord's coming would come in their own time, they thought that their friends who through Jesus had died a happy death were losers by not having lived to witness the Lord's coming. Indeed, they sorrowed for them as those that had no hope: by which expression it seems likely, that they even supposed them to be altogether cut off from the benefits and blessedness of that coming, by not having been able to see it in the flesh." Thereupon St. Paul puts them right by saying—using the same argument as in that great resurrection chapter, 1 Cor. xv.,—that "if we believe that Jesus Himself died and rose again, even so also those who through Jesus have fallen asleep will God bring with Him," that is, will God bring back to us when He brings back Jesus.

"It is to be especially noted, too, that the apostle uses in this connection the strange expression: "For the Lord Himself shall descend from Heaven * * * . Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." As this is not the final scene in the ending drama of the world, but the period in which the Second Advent shall occur, the phrase, "the Lord Himself shall descend," may be read: "the Lord being still descending from heaven, and on the way to this world." So, then, even this saying does but confirm the position adhered to in our discussion, that the Judgment-process, ever in progress, is one of a greater shedding of light upon mankind, until its mid-day splendor, when the quick and the dead will surround the Son of Man.

The separation, too, of the children of light from the children of darkness, "as a shepherd divideth his sheep from the goats," indicates a winnowing and clarifying process, which we can only conceive of as possible, in consequence of the ineffable light that shall blaze around. The apostle to the Gentiles grasps the grand thought, as he writes to his flock at Ephesus:

“That He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.” No wonder that “the day of the Lord” should ever be held up to the minds of the Faithful as a time that is to be hailed! “Lift up your heads!” exhorts our Saviour, when the “signs” of its drawing nigher appear. Even in the face of the terrible and trying nature of those signs, still they are to be glad and jubilant, because the full and fearful exposure of the wickedness of mankind and the world, in the increasing fulness of light, is to be regarded by the saints as a proof of the nearness of the trying and revealing light of the Sun of Righteousness. Wickedness will be brought to its ripeness precisely in consequence of its nearness; and though the children of this world will take it as an evidence of the degeneration of mankind, and chuckle over the fruitlessness of the plan of redemption; yea, though the very elect may faint; the burning Sun of the world’s harvest shall keep steadily on in an ever-increasing heat, and thus ripen both the wheat and the tares for their several garner. But all the results that shall “manifest” themselves, in the righteous and the wicked, may be as little charged upon the Saviour as the husbandman would charge home to the natural sun any avenging thought.

It is no encouragement to the skeptic, that Christendom should ever refer to the Second Advent of the Lord as a day of destruction and doom. The Lord constantly presents it as a day of “redemption” for the believer. And the very essence of that redemption is the separation and deliverance from evil; from the empire of darkness, as noon wholly separates day from night. The Gospels and the Epistles are the ground out of which the articles of the Creed, and thoroughly Christian hymns, spring. Whatever terror it may and ought to excite in the unbeliever, the faithful soul is ever ready to sing: “*O Jesu Christ! Du machst es lang, mit Deinem Jeüngsten, Tage!*”

In all ages, and among all people, as we have seen, the human consciousness confesses to a sense of accountability. Man-

kind acquiesces in the belief, that it is an essential factor in man's constitution. All efforts to discover the ultimate court, before which an account is to be at last rendered, have ended in the conviction, that man can only be challenged by a power above or superior to himself, to answer for his conduct and life. Christianity proclaims the plainest formula that has ever been conceived: "*From thence He shall come to judge the quick and the dead.*" That a truth so solemn, and so constantly repeated and endorsed by Christendom, should yet exert so comparatively slight an influence on the spirit and conduct of its own avowers, we found to result from the erroneous thought, that the ascension of the Lord had actually separated Him from mankind, and postponed the Judgment to some unknown and distant day; whereas the Scriptures represent mankind as now walking under His immediate eye. The Judgment, which He is exercising over the world, it has been maintained, partakes of the nature of a revelation, by virtue of a light that is shining more and more unto the perfect day. The Second Advent of the Lord, it is held on the ground of the Gospel and Epistle, shall occur at the consummation of the Judgment ordeal, in consequence of the Sun of Righteousness attaining its zenith. In that ineffable light, all men and things shall reveal their true nature before men and angels. The uttering of their several destinies was declared to be rather the declarations of the normal states of spirits, accordingly as they did or did not live after the law of right.

We firmly believe, that such a conviction of Christ's nearness and constant judgment will exercise more of a governing influence on society than any theory may effect which removes the Judge of the quick and the dead far away, and postpones the Judgment to some remote crisis of the world's history; which no system of chronology has yet been able to date, even though it be preached from the house-tops with stentorian tongue.

As the Resurrection of the Christian has its beginning already in the present life, which will consummate itself at the last day, so too, has the Judgment commenced at the exaltation of our Lord, that shall end in the general Judgment.

V.

THE OBLIGATION TO MAKE DISCIPLES OF ALL THE NATIONS.

BY PROFESSOR E. V. GERHART, D. D.

IN explicit terms the Lord Jesus Christ has laid on His people the obligation to proclaim the Gospel in all lands and among all nations. This obligation embraces the populations living in apostolic times, and all succeeding generations of all races onward to the Second Coming. It is His will that all nations become His disciples, in order that from age to age all men may be enriched by His grace, and that He may be glorified in them.

This perpetual obligation is supported and enforced by two general reasons: the one is the honor and glory of Jesus Christ, the other is derived from the evils and miseries of the world. All men need the regeneration and salvation at hand for them in the Person and work of Christ; and Christ, in the interest of the kingdom of God, commands that He be proclaimed to all the nations. His kingdom requires the discipleship and the service of the whole world.

I propose to consider both reasons; but I shall emphasize the positive one rather than the negative. The principal ground of the obligation is to be seen in the Person and kingdom of Jesus Christ.

NECESSITIES OF THE NATIONS.

All men need the religion of Christ. Being fallen, they need recovery from the consequences of their apostasy; being guilty and depraved, they need pardon and purification; being subject

to the law of death, they need the new birth, the resurrection from the dead, and the eternal life of which Christ alone is the author.

Among the races and nations of the world there exist wide differences as to intellect and culture, morality and religion, history and civilization. Some are higher on the scale of intelligence, moral character and religious worship; others lower. Some in greater measure are suffering the evils of sin, others less. But as regards the radical perverseness of human nature, there is no difference. All have sinned and come short of the glory of God.

All nations have a religion; and some ethnic religions possess much precious truth. Belief in the existence of Deity, the sense of dependence on a superhuman Being, the instinct of worship, the perception of right and wrong, personal existence after death, future happiness or misery—these and other religious ideas are common to pagan nations, and are recognized as true by Christianity. But no moral nor religious truths possessed by the pagan world can establish peace between man and God, nor bring the individual into ethical harmony with himself, nor abolish the law of sin and death. The perverseness of human nature, the self-condemnation of the conscience, and the unsatisfied longing after the supreme Good remain; and in the hearts of the more earnest the sense of these radical evils increases with the progress of time. Pagan beliefs, pagan sacrifices, pagan asceticisms, and pagan prayers, whatever spiritual or moral worth they may possess, or whatever benefits may accrue to the worshippers, nevertheless fail to break the reign of moral evil.

Neither can the sciences nor philosophy afford relief. The history of the most highly endowed pagan nations, and the testimony of men gifted with the best order of genius, like Socrates, or who were successful in maturing the highest grade of natural morality, like the Antonines and Epictetus, witness to the insufficiency of man's own acquisitions in knowledge or wisdom. Wisdom is turned into folly, and knowledge convicts itself of

gross ignorance. As in the sphere of religion one system recedes and another gains the ascendancy, as contrary cults commingle, each seeking to supplant its predecessor, so in the sphere of metaphysical thought philosophy has followed philosophy, each claiming superiority over the others, yet all confessing that the central problems of human life have not been solved.

Much less have we any ground for the assumption that material progress, new inventions, the mastery of natural forces, the increase of wealth, the wider diffusion of secular education, or the multiplication of social pleasures will supply the defects of natural religion. Under the influence of all secular resources, however large, and in themselves however valuable, the radical evils which array men against themselves, degrade the family, and debase social and national life, continue with undiminished force.

The crushing sense of failure, notwithstanding the persistent efforts of the noblest representatives of highly endowed nations under the most favorable circumstances, may excite reaction against all morality and all religion. Belief in spiritual truths may be supplanted by bleak unbelief; conscience stifled; loose reins given to appetite; and despair may resign itself to the wild revelry of insatiable passion. Yet men remain men. Instead of deriving satisfaction or relief from the denial of Deity and religion, or from the attempted destruction of the moral nature, both the spiritual and the ethical principle, silenced for a while it may be but not eradicated, will assert indestructible rights, regain the throne, and reign amid more grotesque forms of superstition. Many chapters of history attest the imperishable vitality of natural religion and natural morality. Materialistic and atheistic theories multiply the self-contradictions of society; and, to say the least, demonstrate the demand for the saving grace of the Gospel as forcibly as the radical deficiencies of natural religion.

That the social and political, the moral and religious condition of every non-christian nation, through all the centuries of the

past and in our own age, declare the utter insufficiency of all human resources, material and spiritual, to meet the most real needs of our race, is a historical fact, than which none is more definitely affirmed even by skeptics themselves. The pessimism of Schopenhauer, Hartmann and others, however fallacious as a philosophic system, is nevertheless a direct witness to the profound universal necessity of a Saviour from the crushing evils of human life—a necessity for which in the best resources of history there is absolutely no complement. No religion, nor philosophy; no art, nor science; no government, no imaginable invention, nor literature, nor Utopia, even pretends to remove the radical pains and sorrows of mankind, much less to satisfy their longings after the supreme good.

As Christ beholding the city of Jerusalem from the elevations of Mount Olivet, wept because of the blindness and obduracy of the Jews and the terrible calamities that were impending over the doomed city, so the Christian, conscious of the inexhaustible positive resources and saving virtue of the Gospel, weeps in sympathy with the hundreds of millions of people, whom from generation to generation he beholds persistently but vainly struggling with a succession of indescribable evils, yet hoping against hope for a good which, instead of attaining it, ever eludes their grasp.

To every nation from age to age suffering the calamities of sin and looking with despairing eyes into the dark future the Gospel comes as a certain and complete remedy. The light of God to the ignorant; the infinite riches of love to the victims of hatred, oppression and cruelty; forgiveness and adoption to the returning prodigal; reconciliation and peace with God to the condemning conscience; victory over death and the grave to every believer departing this life;—the Gospel bears to every nation, exalted or obscure, rich in endowments or poor, priceless blessings, spiritual, moral and even secular, blessings that supply, without exception, all the real wants of soul and body, and turn the moral wastes of paganism into a joyous paradise.

As regards the ability of the Gospel to dissipate the darkness of spiritual ignorance, and turn the miseries of sin into the joys

of solid peace, there is no room for question. What the Gospel has accomplished for the most advanced Christian nations, it has the ability to accomplish in behalf of every debased nation on the face of the globe. What it has done for the most cultured and happy Christian family, it can do for all families. The spiritual peace, the righteousness of character, and the hope of glory, which the faithful follower of Christ anywhere possesses, may become the possession of every benighted heathen. The Gospel has the infinite fulness that answers to the manifold needs, spiritual and temporal, of all men in all lands.

Entrusted with these rich heavenly gifts, whilst hundreds of millions of heathen, cursed with the innumerable ills of sin, are wailing and languishing and perishing amid the ignorance and superstitions of idolatry; the Church has in these facts a motive of indescribable force to bear the glorious Gospel to all men! Are not the pains and woes of pagan society indescribably great? Have we not the adequate remedy for all their woes? Is not the great salvation committed to us for the very purpose of freely bestowing the gift on those who have it not? Has not Christ called us into the vineyard of His kingdom that we may be His servants in the work of extending His kingdom? Freely we have received, shall we not also freely give?

Two sets of facts of a directly opposite nature confront each other. On the one side, stands the pagan world in ignorance, wickedness and wretchedness; on the other, the church of Christ enjoying spiritual life and salvation. There, is spiritual poverty, here spiritual wealth; there, the curse of God resting upon sin, here, the fellowship of love with God by faith in Christ; there, the degrading horrors of idolatry, here, the ennobling worship of our Father in heaven; there, the darkness of the grave without one ray of assured hope to cheer the expiring hour, here the victory of the resurrection and the enlivening prospect of a blessed immortality. With this great contrast before our eyes, have we not adequate reason to labor to fulfill the first and unchangeable obligation which our glorified Lord has laid on His people? In presence of the moral and spiritual necessities of

paganism, can Christian people close their ears to the wail of anguish coming up from famishing millions? Can any one ask for a reason to proclaim the riches of Christ to all nations, and kindreds, and tongues?

These are the necessities of men in the present life. What may be the future experience of sinners who die in their sins, ignorant of Christ, it is unnecessary now to discuss at length. To find a reason for the proclamation of the Gospel we need not weigh the possibilities of the future realm of existence. The *present* condition of the heathen, as also of all men in Christian lands outside the spiritual communion of living faith, is sufficient.

The prospect for the hereafter, furnished by a life on earth, cursed with vice and crime, superstition and idolatry, individual and social debasement, is certainly gloomy. Death is not a regenerative epoch.

A reference to God's mercy throws no rays of light athwart the deep gloom. Mercy is indeed boundless; but mercy cannot, by external force, change moral character; and mercy, though infinite and eternal, will have no resources for the dead, other in kind than the riches which mercy bestows without reserve on the living. The love of God is as free toward sinners now, as it can be towards sinners after this life. But on earth God's goodness does not change the moral character of unbelievers. All gifts, however precious and freely bestowed, are perverted, and become the means of ministering to appetite and passion. Earthly blessings are converted into earthly curses. The history and conduct of unregenerate men justifies the belief that after death they will abuse God's goodness, and convert the gifts of His mercy into calamities as they persist in doing now. According to the teaching of St. Paul, God will render to every man according to his deeds. "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile: 'for there is no respect of persons with God.'"

¹ Rom. ii. 6-11.

These gloomy prospects for the dead must certainly intensify our sense of the moral and spiritual necessities of mankind. But the obligation to bear the Gospel to the heathen does not hinge on an eschatological opinion, nor on the interpretation of any passage of Scripture pertaining to the condition of men after their exit from the present world. Whether the condition of the heathen after death, or of any who die ignorant of the gospel, be regarded as hopeless or not, the existing necessities which call for the adequate remedy are the same. However true it may be that the wicked, dying in their wickedness, will continue in hatred of God and His authority, yet these considerations are not needed, nor should we chiefly employ them to enforce the obligation imposed by Christ on His Church. The New Testament lays no special stress on this motive to duty; however explicitly it teaches the difference of condition between the righteous and the wicked in the day of judgment.¹ The existing state of the nations living under the curse of superstition and idolatry demonstrates the fact that all men in all lands need the Gospel; need the regeneration, the forgiveness, the purification, the transforming and ennobling strength which the Gospel bestows. This *moral* and *spiritual* need is deeper, more real, more painful than all other needs. The first, the unchangeable and ever increasing demand of the individual heart and of national life looks toward Jesus Christ and His kingdom. From the four quarters of the globe, from every valley and hill-side of heathenism, from all the dens of infamy, from every burdened soul, comes the piercing wail of sorrow and woe.

THE NECESSITIES OF THE GOSPEL.

Yet the spiritual necessities of men, though intense and urgent, do not afford the most potent reason for obedience to the command of Christ. Strong and sufficient as that reason may be, there is another which is stronger and of more commanding force.

The obligation to preach the Gospel to all men is sustained and enforced by the nature of the Gospel. There is a need on

¹ Matt. xxv. 31-46.

both sides. The miseries of men call for the Gospel; and the Gospel anticipates the miseries of men. Sinners need the rich blessings which the Gospel bestows; and the Gospel needs sinners in order to glorify the riches of its grace.

Christ and His kingdom are an immeasurable fulness of spiritual vitality and love, of transforming energy and heavenly benediction, the nature of which has never been fully realized and displayed. Untold blessings have been conferred through the Church on Christian nations; wonderful transformations have been wrought; individuals, families and communities have been purified and ennobled; a new civilization has changed the face of every country and continent where Christ has built His Church and proclaimed His word; yet these great changes from bondage to freedom, from darkness to light, from vice to virtue, are but the beginnings of the mission of the Gospel. All the transformations produced by Christianity are the partial manifestations of the wealth of its life. These manifestations during nineteen centuries are indeed sublime; yet they are in reality meager when contrasted with the infinite unrealized potential forces of which past historical events are the indices. That the unfathomable depths of love may be revealed; that the infinite potencies of its new life may be matured into corresponding fruitage; that its undeveloped capacities to change the moral Saharas of all climes into a blooming paradise of righteousness may become the actual facts of history;—the religion of Christ needs a realm extending from pole to pole, and from the rising to the setting sun.

Not one man, but a group of gifted men were necessary to outline the wonderful image of Christ in written words. The *four* gospels, though produced under the operation of actual historical causes, were not accidental. Though Matthew, Mark and Luke form a class distinct from John, yet each is fashioned by a type of mind peculiar to itself. Luke, agreeably to Eusebius, may reflect the conception of Paul, and Mark the conception of Peter; nevertheless four evangelists were required to draw a complete image. True, John had a degree of insight

into the unfathomable depths of love that is wanting in Mark; but Mark has a nice perception of minute particulars which we do not find in any other gospel. The varied capacities of four Evangelists were appropriated in order that the earthly history of the Son of Man might, in outline, be given to the world.

But neither four writers, nor a fourfold image, were adequate. James and Peter, Paul and the unknown author of the epistle to the Hebrews were likewise indispensable requisites. Peter and James, by their training, temperament and personal characteristics were qualified to present Christianity in its close relation to Old Testament prophecy and the decalogue. But neither would have been able to write the Epistle to the Romans, nor the Epistles to the Corinthians. To present those aspects of the Gospel a mind of different mould had by Providence been shaped. By his rabbinical learning and discipline, by his education in the schools of Tarsus, by his extensive scholarship and training in logic, especially by his religious culture, his blameless Jewish life, and his rare endowments of mind and spirit, not to speak of his miraculous calling and many revelations, Paul, the final apostle, became the principal organ for the manifestation of the new life, the freedom and universality of Christ. Yet in the Apostle John there is manifest a phase of the fulness of Christ, which, though by no means wanting in the teaching of Paul, he nevertheless was incapable of portraying in the same rich proportions. The Epistle to the Hebrews presupposes a religious genius, other than either John or Paul. The conception of Christianity in this book, its method of argument, its structure and scope differ from the leading characteristics known to distinguish the apostle of the Gentiles. If Paul wrote it we must presume a peculiarity of religious genius and a spiritual mood which were latent when he dictated all his other letters. But be this as it may, the principle which I am emphasizing is illustrated on either assumption.

Christ called into requisition the varied natural endowments, the religious genius, and the general culture of eight or ten men in order to present the full-orbed glory of His earthly

history, His heavenly exaltation, the nature and design of His mediatorial work, and of His final perfection in heaven. No one highly gifted man would have been capable of a manifold inspiration adequate to the production of all the books of the New Testament.

Nevertheless, though the Christian Scriptures be a manifold and complete representation of Christ and His kingdom, yet, like a grain of mustard seed, this volume envelops vital forces which can become manifest only by a process of growth. The infinitely rich vitality of the glorified Christ reflected in His written word anticipates the widely different nations and races of the world. As new capacities and powers answering to the manifold fulness of the Gospel are formed and matured, its immeasurable resources may be more and more displayed.

First the gospel laid hold on the Jews, a Semitic nationality; afterwards on the Greeks, the Latins and Celts, as also on all other nationalities embraced in the civilized provinces of the Roman Empire. The wonderful changes, wrought in individuals, in families and in the civilization of every nation where the Church was planted, are to be regarded both as blessings bestowed and as partial manifestations of the new life of Christ. Each nationality exhibited as much of Christianity as by its mental organization and culture it was qualified to realize.

Afterwards Christianity extended its sway into northern and western Europe, laying hold on the Teutonic family of nations. Here, meeting with new human powers, was found a realm for the revelation of its resources very different from the national life which hitherto had been its organs. In process of time a Christian civilization after a type previously unknown woke up, and became dominant in the various States of Germany, in England, Scotland and Wales.

On American soil where all the nations of Europe are represented, a new national life has been born. A new people possessing a unique spirit has arisen, a people which constitute a fresh field for the use of the Gospel. American life, by all the qualities which distinguish it from the Latin nationalities, from the different branches of the Teutonic family in Europe,

furnishes a spiritual soil for the kingdom of Christ other than that on which the seeds of Christian truth have ever before been sown. Here there have been manifestations of the resources of Christianity which, under European governments, where church and state are united, did not come to light. Whilst the Christian Church in America has defects peculiar to this country, she displays a self-sustaining vitality and a practical activity which also are peculiar. As new conditions and new exigencies have arisen, new powers of self-adjustment and a new wealth of resources have become manifest.

The strength of Christ, His purifying and elevating influence, His inexhaustible heavenly vitality are revealed in richer fullness and more definite outline as the Gospel presses on from nation to nation, from land to land, where fresh conditions cause fresh demands, and where novel tests declare an undiminished and ever increasing vigor.

But the Semitic race, the genius of the Greeks, the civilization of the Roman Empire, the different branches of the Celtic and Teutonic types, and the youthful American people are but a partial growth of mankind. Two-thirds of the human family have not yet been apprehended. The untold millions of the Mongolian, Malay and African races are as truly necessary for the Gospel as the Caucasian race. Vast spiritual possibilities are latent in these idolatrous multitudes. The differentiating types of physical organization are the indices of corresponding differentiating types of moral and religious genius. Africa is a soil for Christianity as truly as Europe. So also is the immense domain of Asia. As in the beginning the Gospel developed a phase of Christian life among the Gentiles distinct from that phase developed among the Abrahamic people; as in modern times the Gospel has generated a type of Christianity in the Teutonic family of nations very different from that type prevalent in the Romanic family, so in time to come it will be the mission of the Gospel to beget other new types of Christian life in Japan, China, Corea, Hindostan, in the heart of Africa, and in all other nations now groping amid the darkness of natural religion.

The whole capacity of mankind for the infinite fulness of Christ is not at hand in Great Britain, nor in the American people, nor in the German nationality, nor in the various descendants of the old Latin race. Mighty and capable as are England and Scotland, rich though each country be as an exhibition of Christian life, yet other nations still enslaved by the service of idolatry also are endowed with similar capabilities. Other types of Christian life may, in course of time, be generated in Africa and Asia as distinct from American Christianity as the genius of Evangelical Protestantism is distinct from Roman Catholicism. However just may be the judgment respecting the superiority of the actual Christianity of England and America to the actual Christianity of Spain, Mexico or Brazil, nevertheless it indicates both narrowness of judgment and spiritual pride to assume that the best productions of Evangelical Protestantism, either in Europe or America, are the whole or final measure of the excellence of Christianity. Has not the African race a great mission relatively to Jesus Christ? Have not also the vast populations of the Mongolian race a mission? If we do not assume that these races have a vocation in the Kingdom of God, we shall unavoidably be entangled by serious contradictions. Why do these race differentiations exist? Why has humanity been constituted such a manifold fulness? Why is it that from the profound abyss of human life are spontaneously developed these various types of soul and body? Has chance been reigning in the formation of the three great race-types? Does chance work in the birth of the different nationalities of the same race?

Mankind, formed in the image of God, is a spiritual existence so unfathomable, so rich, so complex, so unspeakably capable relatively to Christ, that in the processes of teleological development various types are generated and wrought into definite permanent forms of organization, in order that the fitness of human nature for Christ may acquire breadth and manifoldness fully proportionate to the infinitude of life and grace in the God-man.

Human nature and divine grace answer, each to each. The fullness of Christ anticipates the inborn spiritual capabilities of man. As Christ is a manifold wealth of divine-human life so are men a manifold fitness for the divine-human life of Christ. In His glorified Person alone dwells the immeasurable fullness of truth. He has no peer, and needs no peer. But in no individual dwells the complete fitness for Christ's immeasurable fullness. This completeness was not in Peter, nor in John, nor in Paul. It was not in Clement of Alexandria, nor Cyprian, nor in Augustine; not in Zwingli, nor Luther, nor Calvin. Nor does the complete fitness dwell in a single nation, nor in any one of the three or five principal races. Greece was endowed with a genius for ideal truth; Rome with a genius for law, organization, authority, dominion. These types after the conversion of the two peoples to Christianity, lived on in two distinct modes of ecclesiastical life and doctrinal thought. Analogous to the difference between the Romans and Greeks are the differences between the Caucasian and Mongolian races, and between nation and nation of either race. This difference exists in relation to art, science, philosophy, and civilization in general. But with reference to no sphere is the difference so definite, so significant, so necessary as in relation to Jesus Christ and His kingdom. No nation possesses the complete and final capacity for the appropriation and development of the wholeness of Christian truth. It is not in the French nor the German; not in the Anglican nor in the American national life. Nor do all the nations of any one race have moral and spiritual capabilities commensurate with the boundless wealth of truth and love in Christ glorified. Each race apprehends and exhibits so much of this boundless wealth as the type of its genius qualifies it to appropriate and develop into fruit.

Capabilities answering to the demands of Christ's fullness are to be found only in the totality of mankind. By all the peculiar qualities which distinguish the African, the Malay and Mongolian races, from the Caucasian, has each of these pagan races a vocation for Christ which it only can fulfill. True or not, we may grant the assumption that the African race moves

on a lower plane of intellect than the Caucasian. Intellect has a function in the manifestation of Christ ; but the intellectual function is not the principal one. Christ does not primarily address the intellectual faculties. Intuitive perception, direct insight, lively imagination, glowing sensibilities are no less also by Him called into requisition.

Cloven tongues of fire as well as a rushing mighty wind enter into the wonderful symbolism of the Pentecostal gift. Wild fanaticism and fetich worship, degrading and repulsive as are these religious phenomena, reveal intense spiritual capacities. Religious degradation is for us a measure of judgment for possible religious elevation. Both presuppose the same divine possibilities. As vice presupposes positive capacities for virtue ; ignorance, capacities for intelligence ; barbarism, capacities for civilization and culture ; so does superstition presuppose the positive capacity for Christian faith ; fanaticism, the capacity for the glow of Christian zeal ; and the offerings of gold and silver consecrated to dumb idols presuppose the power of presenting body and soul a living sacrifice to God on the altar of the Gospel. The African race is a vessel prepared and moulded through the ages of time for the purpose of fulfilling a distinct mission in the history of grace. The Gospel is to be proclaimed among these ignorant millions because the Gospel requires these millions for an ampler manifestation of a distinct type of its hidden wealth.

No less truly have the Mongolian and Malay races each a specific work to do in Christ's kingdom. Races sustain a relation to the Gospel analogous to the relation which the different estates of organized society, and various trades and professions, bear to the commonwealth. One man is by natural endowment qualified for the profession of law, another for medicine, another for commerce, or mechanics, or the fine arts, or some department of natural science. Thus we get many circles of human life which are so many vital members of the social organism, each performing its own function, each depending on the rest, and each contributing its quota to the common weal. These

classes are all necessary to our modern civilization ; were any one wanting the latent possibilities of civil life would not be realized. So is each race, and every distinct national type in each race, a needful factor in the history of the Christian religion. The silent processes of the immanent action of God in the evolution, from the primeval family, of distinct races and distinct nationalities, have neither been blind, nor indifferent to Jesus Christ ; but silent processes have been forming varied moral and religious powers for new and distinct responses to the Gospel, that the inexhaustible and manifold riches of the Gospel might be realized in measure and form answerable to its own idea. As John and Paul were each needful for Christ as well as Peter and James, as four evangelists were necessary in order that each might complement the defects in the other of the portraiture of the Son of Man, so in a similar sense is each race, and are all nations, needful for the Gospel. Christ wills to glorify all the nations, and all the nations have been fashioned that He may be glorified in them.

To the accomplishment of this sublime purpose it is incumbent on the Church to proclaim the Gospel to all men ; proclaim it that according to the wisdom of God seen in the creation of various races and many nations the various resources of humanity, fashioned in God's image, may fulfill their original design by making them tributary to the honor of Christianity. We are to proclaim Christ in the interest of Christ. The unspeakable blessings bestowed by Himself are to be borne to all the nations in order that all the nations may be transformed into His servants, and by their faithful service advance and perfect the life-giving and the saving work of the Gospel. Like the water changed into wine at the marriage of Cana, He desires to change natural life into spiritual life, the old man into the new man, the corrupt religions of the world into the absolute religion, to the end that His hidden glory may be made manifest.

THE GOSPEL FOR ALL THE NATIONS AND ALL THE NATIONS FOR THE GOSPEL.

The obligation to preach the Gospel to all men, which is laid on the Church by the Gospel on its own account, is the chief obligation.

The necessities of fallen mankind arising from universal sinfulness, universal guilt and misery, and from the utter insufficiency of the religions of nature to satisfy moral wants and spiritual instincts, are a valid and powerful motive for obedience to the command of Christ. If it were conceivable that there is no other motive, this would be an impelling force strong enough to call forth into self-denying activity all the abilities of the Church. In the effort to enlist the sympathies and co-operation of the ministry and the laity in the sublime work of extending Christ's kingdom over the whole earth, the religious and social necessities of men are certainly in a special manner to be emphasized; for the Gospel alone is the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile. Every dungeon of vice and crime may be converted into a Christian home. The darkest recesses of superstition may be illumined with the light of Heaven. The discords and vanities of paganism may give place to Christian peace and joy. Every temple of idol worship may be redeemed for the service of Jesus Christ. The Gospel has spiritual virtue sufficient to renew and sanctify, without exception, every nation and every family on the face of the earth, and raise them all to the high level of intelligence and righteousness, Christian devotion and zeal, on which the foremost nations and families of Christendom are planted. Sympathy with the ignorance, the miseries and bondage of our fellow-men, joined with confidence in the saving grace of the Gospel, should kindle the enthusiasm of the Church in the exalted work of extending the kingdom of Christ.

But the positive motive of preaching the Gospel to all men, to say the very least, is equally powerful. That Christ may deliver men from sin is a noble end to labor for. But that, by a new creation, men may be transformed into the servants of Christ is an end still more noble. Nations and races are to be

brought into the kingdom, quickened into a new life, and sanctified to be members of Christ, that they may be the organs, each conformably to the type of its psychological life, for the manifestation of the hidden glory of Christ. Of His fulness we have received, and we are ever receiving. According to their several ability, the nations and families of Christendom are developing and perfecting subjective Christianity. But the history of nineteen centuries has confined the religion of Christ principally to the capabilities of the Caucasian race, embracing not one-half of existing types of national life. Varied unknown capabilities lie untouched in the numberless nationalities of paganism. That the manifold wealth of Christianity may be fully brought to light, or that its ability to satisfy wholly the deepest cravings of the universal heart of mankind may be declared, these latent capabilities, this rich soil lying fallow and for centuries overgrown with poisonous weeds, must be approached and called into Christian service.

Not unfrequently sermons and essays on Foreign Missions refer to the prospects of the heathen after death. The question is put whether they will be lost if they have had no chance of salvation; or, if the Christian religion does not approach them nor subdue them to the faith of Christ during their natural life, whether they will have a chance, or a better chance, of salvation hereafter. It would be more suitable and important to put the question whether the Church and the world have done justice to the Gospel? or whether during these nineteen centuries the Gospel has had a fair chance? Has the breadth, and length, and depth, and height of the love of Christ had the opportunity to declare and certify its immeasurable wealth? Does not Christ demand the whole world for His field of action? Is it not the purpose of His kingdom to perfect universal humanity, that universal humanity may glorify Him?

Christian sympathy with a sinful world, because suffering the miseries of sin, is ennobling. More ennobling is Christian sympathy with men, because capable, by virtue of their God-likeness, of becoming a new creation in Christ Jesus. To labor for the salvation of sinners is evangelical. More evangelical

is it to labor for the honor of Jesus Christ. To preach the Gospel, that our apostate race may escape the damnation of hell, is good and great. Greater and better is it to preach the Gospel that all nations, and kindreds, and tongues may possess the noblest Good, Jesus Christ, and declare His unsearchable riches.

These two phases of the obligation to Christianize the nations are inseparable. To deliver them from moral evil and to make them sharers of the new creation are distinct things, each of which presupposes the other. There is no forgiveness and sanctification without the new birth of water and the Spirit. And the new birth implies that the law of sin no longer has dominion. But the manner of relating the two things varies. We may subordinate life to salvation, or salvation to life; the Gospel to men, or men to the Gospel. Forgiveness and deliverance from death may be the end. Or the end may be life-communion with Jesus Christ. Then salvation is the necessary condition. In the one case, the Gospel is the means, or an instrumentality, for bestowing divine benefits on men; in the other, men are the instrumentality for the manifestation and glory of the Gospel.

The difference is one of moment. If we proclaim the Gospel for the purpose of delivering the nations from sin, then Christ becomes an instrument for the accomplishment of an end. The end is good and glorious. But the significance of the greater turns on the value of the less. Our appreciation of the Gospel and its necessity for the nations, will depend on our estimate of the importance of the Christian salvation for men. If, on the contrary, we proclaim the Gospel and make disciples of the nations directly in the interest of Christ's kingdom, then the nations become the means, and Jesus is the end. This end is more exalted and more glorious. The significance of the less turns on the excellence of the greater. The nations are dignified by so honorable a vocation; and the work of proclaiming the Gospel in all lands rises to the most elevated plane of nobleness and grandeur.

In the books of the New Testament our Lord and His kingdom occupy the more prominent place. True, we are everywhere taught that Christ came to seek and to save that which was lost;

but everywhere also we are taught that in Him men have eternal life. He came that His sheep might have life, and that they might have it more abundantly.

The apostolic commission turns on the *authority* of the Son of Man in heaven and on earth. There is no explicit reference to the penalties of sin, or the exposure of the heathen nations to future punishment. Says Christ: all authority is given to me in heaven and on earth; go ye therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The final goal at which the Church is to aim is to make all nations the disciples of Jesus Christ. And the ground of the obligation is not that, otherwise, the nations will be lost, but that He has all authority in heaven and on earth. Our Lord does not directly touch the question whether, if they do not become His disciples, the nations will suffer the penalties of sin after death. Of course I do not imply any doubt touching the guilt and misery of pagans who live and die in their sins. It is obvious however that the apostolic commission does not put their guilt and misery in the foreground. In the foreground Christ puts Himself and His authority. All nations, east and west, north and south, inhabiting the continents and the islands of the sea, are to become His disciples. All are to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. In order to accomplish this positive purpose of the solemn commission given to His apostles, He will himself be with His servants every day even unto the final consummation of the messianic age.

Whether any heathen dying in the ignorance and sinfulness of their natural life will be saved or not is truly a question of solemn moment; but it is a matter of eschatological speculation rather than of positive Christian doctrine. The question does not touch the ground of obligation binding the Church to proclaim Christ, and establish His kingdom, among all the nations. The obligation is the same whether we despair of all the heathen, or cherish a hope for many, or few. All nations need the Gos-

pel. It is for them now the fundamental necessity. No eschatological speculation changes the existing moral and spiritual wants of the heathens.

No less truly is it that Christ requires the nations in the interests of His kingdom. Christ demands *all* nations and *all* the races during the entire history of the world for the complete realization and manifestation of His potential fulness. To recognize this primary demand which Christ makes upon the totality of mankind is for the Christian Church the principal necessity. Let not the degradation and woes of paganism divert attention from the intensive glory of the Gospel; nor let any uncertain speculations about the possible chances of ungodly men in the trans-earthly realm enfeeble the sense of unconditional obligation to Jesus Christ. True inspiration and true zeal are to be drawn, not so much from interest in the heathen, as from the love of Christ; not so much from concern for their salvation, as from intelligent devotion to the complete triumph and honor of His kingdom.

Occupying this positive attitude, the self-denying labors of His bride, the Church, on behalf of all the nations, are raised to the highest plane of dignity; her energies are vitalized by the heavenly genius of the Gospel; and she is constantly nourished by the living waters of divine love flowing directly from the original Fountain.

VI.

REFORMED SELF-CONSCIOUSNESS.

REV. FRANKLIN K. LEVAN, A.M.

THE Reformed Church in the United States is seeking, in various ways, to come to a clearer, more intelligent and far-reaching self-consciousness than it could claim hitherto. No synodical resolve, no politic management acts as moving cause. The Church is simply led in this direction by the double pressure of inner life-force, and of outward necessity.

We say first,

Of Inner Life-force.

The Reformed Church is led to a clearer, more intelligent and far-reaching self-consciousness by virtue of its own fast-quickening life, its rapid and normal development in theological and general culture, its larger apprehension of the elements and forms of worship, and its widening territorial extension. To these influences must be added its renewed study of the doctrinal position of the general Reformed Church in the great Christian family of Churches, fresh-awakened interest in the history, at times forward and at times retrograding, the deeds, the sacrifices, the achievements and the glory of the Reformed Church in the different countries and among the different nationalities, in which its work has been done, its influence felt, and its name honored and loved for the last three and a half centuries.

Of Outward Necessity also.

As it must give account of itself to itself, so it must be able to give intelligent account of itself to others. And for this

there is a steady, rapidly increasing demand. It can succeed doing this second only in the degree in which it accomplishes the first. Our denominational personality is challenged on every side. Even where we have been for a long time established, have grown comparatively old, and positively strong, new-comers bow, and ask who we are and what we are. In all the large cities we are constantly subject to the same interrogatories. As we extend our borders, these inquiries meet us everywhere. Our ministry feel the pressure, and to our members it comes as a surprise, and often brings confusion. So in all discussions of moral and theological questions, cultus and Christian life, with which the civilized world concerns itself, if we wish to have a fair hearing and a just influence, we must be able on all sides tangibly and indisputably to authenticate and assert ourselves. We must, in substance, be able and ready to show whence we date in time and space, what lands we cover, what numbers we count, what forces we control, what work we have done, what representative historical characters—names above common names—are ours; in short, what we really have been, and certainly now are, with respect to the various relations which a great Christian denomination ought, and is universally expected to fill. And who shall gainsay, or why quarrel with, the demand?

A clearer, more comprehensive self-consciousness then,—this stirs within us, and for it we are stirred from without. We may go a step further now, and say, that we consider it an open question whether it does not represent the most active tendency within our denomination at the present time, as well as the most pressing want it has to satisfy over against the outside Christian public. Signs are numerous. We may be deeper in than the surface shows, besides. The occurrence of the four hundredth anniversary of the birth of Zwingli came opportunely. Like a spring morning, it gave the signal for thousands of apparently hidden forces to set to work. The impulse being given, all requisite conditions being previously at hand, the unfolding and the growth must follow. It is not

a new thing, of late only first thought of, and set in motion. It is old, and part of ourselves, to be sure, and it always has been a constituent of our being, but now become more prominent, and urging toward still greater prominence, under force and surroundings that will not admit of delay.

It is just cause for congratulation to see the gathering strength of the tendency in question. Let it gather and gather. Let it take the lead for a time, till it has done its work. Reflecting minds know how such things are. A denomination, like a state, has a complex work to do at all times; because the life of any large body of people is of necessity complex. As to the different forms and phases this life assumes, there is difference in degree of importance. Some are essentially more important; some claim precedence at certain times. The history of the extension of the Christian Church at large, of her work among men, of the development of her worship and doctrines, furnishes abundant proof. And what is true of the whole, in this case, is also true of its leading parts or subdivisions, say, of the Christian Church in any one nation, as in Germany, or England or Holland; or, in like manner, of any vigorous denomination within a nation, or spreading over several nations. Applying this principle to the Reformed Church in the United States, what do we find the different stages to be through which it has passed? Be it remembered, too, that it is of no concern here as to what things are in themselves most important, but what ones at certain times, necessarily took precedence. First came the transplanting from the continent of Europe, and the extension on American soil, as far as adapted material offered. Then, the care for holding what was founded, and for continuous growth, which led to the establishment of theological and literary institutions, with special reference to the training of a suitable and adequate ministry. Next, questions of doctrine and worship asserted their claims, and reached in their influence from the professor's chair and synodical and periodical discussion, down to the humblest congregation. Each of these

forms of general Church life has, in its turn, come into the foreground; each has come in its normal order; each has secured permanent results and the recognition, approximately at least, of its legitimate, relative position for a future to be measured probably by several generations. So, we see, it has been in our own history. Now, it seems to us, comes in, the fourth in order, the question of historical self-consciousness in the widest denominational sense. And we say, let it have a fair hearing. Be not indifferent to it; crowd it not out. It is an awakening of great dormant forces, of an almost forgotten history. It comes laden with richest fruits for the denomination itself, and for interests in society, which the denomination is set, in the Providence of God, to affect.

Denominational self-consciousness is a matter of development. It does not spring into being full-grown. It bases itself upon contents whose roots are in the past, and upon facts which have become way-marks in human progress. These contents grow into a distinct form of life, and these facts are expressions of this life in its contact with the moving forces of history. The contents of which we speak are, in different cases, more or less, far-reaching in their vitality, in their scope of application, in their endurance in time; and the resulting facts are simply and necessarily of corresponding account. In other words, what is in a denomination's life and general constitution, germinally and by possibility, it may evolve as circumstances come to favor it; aught else is external, and must remain external. All denominations are not just alike, therefore, in a sense other than that in which men ordinarily distinguish them. Some have larger contents and more vital force, if not as applied to the individual, certainly as applied to society, than others; the results they bring about vary accordingly. There is that which they have in common, and that which they do in common; and there is that in which they differ; but let it not be overlooked, the difference is not so much one of antagonism according to the popular conception, as one in the degree of apprehension of any subject it may concern. To have a

just conception of any denomination, then, or a proper consciousness of one's own, these things concerning it are to be learned, understood, appreciated, felt, and in proportion as a denomination as a body does this, its self-consciousness will be called forth.

We now proceed to consider some leading facts which of necessity claim attention in the discussion of our subject.

ORIGIN.

One distinction among the different denominations now flourishing in this country, is that some were brought here as the faith of the original settlers, and others are of native growth. And if we look at it aright, we will find this to be a broad line of distinction. The denominations of European origin, dating back to the period of the Reformation of the sixteenth century, had great historical necessities, religious, social and civil, back of them, and impelling them, and very largely determining their scope and character. With them went, hand in hand, a world-influencing history, stretching through the centuries forward. The conditions begetting the American-born denominations were altogether different.

A second line of distinction may be drawn between the denominations which struck root in the sixteenth century on the continent of Europe, and those which arose in the same age in the British Isles. Of course they had much in common; but in so far as the conditions under which they grew up were different, their general constitution came to be different also. For illustration, we would simply refer to the well-known fact that the leading Churches of England and Scotland, the Episcopal and the Presbyterian, and afterward the Congregational, took their very names from contentions about office and forms, which never rose to determining significance in the Reformed and the Lutheran Churches on the Continent. The foundations of Protestantism had been firmly laid, and the first story of the building well advanced, by the last-mentioned denominations,

when the former fell in with the work, and incidentally opened and magnified a controversy as to the rank of their workmen and the character of their scaffolding.

Now the Reformed Church bears the double relation of being American, on the one hand, starting here in early colonial times, and going forward with the development of the country; and on the other, of being, at the same time, the continuation, in a new world, of one of the leading branches, numerically, and as connected with significant historical events, of the Protestant Church of Europe; and besides, of that Church, as its field of action lay on the broad Continent, not on the Island of Great Britain. We may say of it, that it is a charter-member of the body of Churches which laid the foundation, in the primitive settlements, of that great, beneficent, Evangelical power which now flourishes in these United States. It shares in the merit of what has been well done; in the blame for what has been ill done, or not done at all. But it does not stop here; or, rather, it does not begin here. It is not of American make or growth, primarily. It came here with the roots of its life deep in the old world, and it has been modified here, naturally enough, by its new surroundings, and its somewhat different work. From these roots, however, it was not cut off; it could not be cut off. The same life which flowed there, and yet flows there, also flows here. If we wish, therefore, to understand and appreciate the origin of the Reformed Church, and the determining causes and influences connected with that origin, while it is well and important for us to study its beginnings in the United States, we must go several centuries further back, and make ourselves at home in the religious, social and civil condition and wants of the nations of central and western continental Europe, at the opening of and through the sixteenth century. The outline we have drawn indicates, we think, the point of view from which its origin may rightly enter into the intelligent self-consciousness of the denomination.

A GERMAN CHURCH.

We are thus brought to the consideration of a second leading fact, which represents an essential element in the very being of the Reformed Church in the United States. Whether we look at its rise in this country, or at its origin in Europe, we find it to be a German Church. Sometimes there crops out a feeling of tenderness on this point. The fact itself is not denied; but it is slid out of sight, passed over, and the wish seems to half-reveal itself that one may get away from it more and more. Slightly in the ministry, perhaps, here and there; more markedly in the membership in some English communities. This feeling has its root in the somewhat current superficial supposition that what is German is necessarily inferior to, and less "the fashion," than what is English or Scotch. It is not confined to the sphere of religion; it reaches through all the ranges of society, and makes sad work with names, habits, customs and institutions. The pressure comes from without, from environment, and is, unfortunately for the common good, too much responded to. It is a mistake, and in the case of a denomination, defeats the possibility of a true self-consciousness. One gets away from the facts, becomes, to the extent one does this, untrue, and in consequence, weak. No: there is no gain by it. The gain lies in the opposite course, and it always must lie in the line of truth. For example, it is plainly evident that the Dutch Reformed Church in America has gained in the estimation of its neighbors in internal power and in proper self-consciousness, by owning, and making a merit of, the consanguinity of the Knickerbocker Dutch of Manhattan and their ancestors in Holland. That form of "Dutch" has won standing, made itself "the fashion," never thinks of looking *up* to the descendants of "Pilgrims" or "Cavaliers." It has simply come to understand what it is worth, and asserts itself for that.

But to return. While we have, as integral parts of ourselves, other Reformed elements in the way of people, life and

thought, we are nevertheless, foremost and essentially, the children, and the historical continuation in America, of the German branch of the great Reformed body. Until within a score of years, our name plainly said that, and it said what was simple fact. We have not materially changed in this respect. It is doubtful if we have ever lost any of the character the designation implies. We have added to it, not mechanically, but historically. We have assimilated many elements with which we have been brought in contact. That comes because we have grown. We are a living body, incapable of standing still. Ethnologically we are Germans, as our fathers were. We have a large, growingly large, Swiss element as part of ourselves, but it has mainly come from German Switzerland—the land of the immortal Ulric Zwingli, and it is in all respects as German as the main stem. We have also, and naturally enough, a strong French and French-Swiss element—both the spiritual children, in a deep sense, of that great regenerator of society, John Calvin; but both Huguenot and Genevese have become one with us in blood and habit. And then there is in our ministry and membership Dutch, English and Scotch-Irish blood, largely growing out of neighborhood and intermarriage, and we can safely say of it that its spirit has not been that of the stranger, and that it has entered into sympathetic flow with the general current of the denomination's life.

Our Catechism—the Heidelberg—is primarily the confession of the German branch of the general Reformed Church of the sixteenth century. Our theology, modes of worship, form of government, and general church life, in as far as they are distinctive, run in the line of the spirit and teaching of that Catechism. Here in these United States probably one-half of our people daily speak the English language, and the leading language of our mixed nationality, the language of business, of the civil government, and of common intercourse; ecclesiastically, however, they think predominantly the thoughts and live the life of the fatherland. We have grafted, in nearly two centuries of history in America, valuable things on the old

stem, yet the old stem still remains, the tree is still itself, and no other. It could not be otherwise. Water will not flow up-hill; nature will not reverse itself.

A LEADING FACTOR IN HISTORY.

What has any particular Church been in the history of mankind? What is the measure of the part it has actually taken in the advancement of nations? To what extent was it a constructor and support of Christian society in its widest sense, including not only religion as such, but also government, literature, science, morals and manners, during the last two, three or four centuries? In how far is it owing to it that modern society is to-day what it is, and that nations are what they are? These are very pertinent questions to ask, if we wish to understand the character and worth of any denomination, or if we desire to have a true appreciation of our own.

We all know that the Roman and the Greek Churches lay great stress on putting just such questions as the foregoing; for they know well that whatever comes to view to their disadvantage is more than counterbalanced by the great services they have rendered, the great events they have brought to pass, and the great names which illustrate their history. So the Church of England, the Presbyterian and the Congregational Churches. How they hold on to their historical connection. And these bodies have a history of which, with all their faults, they may justly feel proud. Think of the Reformation in England, with all its consequences; of John Knox and the Reformation in Scotland, with its subsequent history; of the Independents and their Oliver Cromwell, and the influences which went out from them. These things go to determine what these bodies to-day are, both in the Old and the New World, and they are still a living force among them.

And there is the Lutheran Church. How can we know it aright but by its varied history, its great deeds and its great

faults, its widespread influence, its indisputable achievements, its long line of men and women, eminent in greatness, learning, heroism or beneficence. Whatever else we study with reference to that body, these are matters of first account to enable us to apprehend its true character. And so with the rest.

Reformed Self-consciousness, therefore, demands that we proceed in the same line. The Reformed Church in the United States can only come to know itself, fairly and fully, by coming more and more to know the general Reformed body of the past and the present, from which it springs, and with which it is allied by the bonds of a common life. Not only to know that there is such a general body, but also what that body, in sum and in detail, has been, and now is; what it has done, or failed to do, in the manifold relations in which it was called to act, to impress its life and thought, in different nations, upon millions of people in past generations, and what it is doing and capable of doing in the generation now living. It is a wide field. *No one hill-top will enable us to look over the whole of it.* Far from it. And when we do see, there will be revealed weaknesses and mistakes, both of them instructive to the thoughtful mind. Yet above these, and dwarfing them, there will appear, definite and tangible, the outlines of an ecclesiastical body carved by God's own hand.

SOME FUNDAMENTAL ELEMENTS IN ITS CONSTITUTION.

We mean by these, *distinctive* elements; such as were not, in the first place, derived from other Protestant bodies; such as lay in the original structure, and have been evolved out of the life of the Reformed Church; and are, at the same time, of such consequence in the history of Christianity and of modern nations, as to challenge universal attention. And here we run against a dense wilderness of ignorance, prejudice, misapprehension and indifference, as to the real facts, in the popular mind of to-day, ourselves included. Let us, by way of example, select a few, and indicate with regard to them the line of investigation the case demands.

1. *Priority of Origin.* The Reformed and the Lutheran Churches are the two oldest of the leading Protestant denominations, and gave the original impulse to all the rest. The Reformation and Protestantism began with them. In this respect they stand to others in the relation of the stem to the branches, and however much this fact is obscured now in the popular apprehension, it was universally felt and acknowledged all through the sixteenth century. There are branches again from the branches, but the Reformation stem has been the same throughout. These stem-Churches absorbed the original conditions begetting the great historical movement, and have never yielded their hold on them. It is one of the saddest things in our English-speaking Protestantism at the present time, and one that works manifold mischief, that its conception of this fact is so faint—faint among the educated, to say nothing of the masses. It has ceased to be a living consciousness.

Again: The Reformed Church is in truth older than the Lutheran in the proclamation of the essential principles of the Reformation. Each had its start in the preaching and acts of one supremely great man. The Lutheran Church may be said to date, as it claims, too, from the nailing of the famous ninety-five theses on the walls of the castle-church at Wittenberg by Martin Luther, on October 31st, 1517, in opposition to the sale of indulgences by the notorious Tetzl. It is a simple historical fact, however, capable of abundant proof, that not only then, or one year before, but several years earlier, Ulric Zwingli had been preaching with success to his Swiss congregation the essential Protestant doctrines of the supremacy of the Word of God, justification of man before God by faith and not by works, and the freedom of individual judgment under the divine law. The circumstances at Wittenberg gave the greater *eclat* to Luther's preaching, in equally original way, of the same doctrines, and the German empire naturally became the centre of action in the evolution of these and kindred principles in the popular consciousness. It is evident enough, however, that

his fact does not in the least destroy the priority of the reformed Swiss movement,—a movement which went straight forward in developing itself, and in acting powerfully upon the people of the nations around.

2. *Significance of the Name.* It is a sort of serio-comic matter to notice the difficulty the Anglo-American mind has with the ecclesiastical designation Reformed, spelled with a capital *R*. Even the educated classes, except where in intimate relations with us, are greatly at fault. Ministers of other churches (who ought to know) apologetically ask our ministers and people, on introduction, in cases not a few,—“Ah, you belong to the Reformed Church—it is the same as—as—as—as?” supposing you will help them out. Sometimes we are taken for Presbyterians straight out; and to make confusion worse confounded, there seems to be a dim, half-expressed notion on and that, (unless where the national brogue is very strong), we stand in some subordinate *ancestral* relation to Great Britain, inasmuch as a Presbyterian Church on the Continent of Europe is a rather vague thing of necessity. Kindred instances are endless. Leading Anglo-American Church-papers abound in corresponding blunders, issue after issue, and inadvertently prepare the rising generation for the perpetuation of the evil. Grave literary works slide into the rut. When speaking of the national Reformed Church of Holland, France or Switzerland, for example, they, if they must use the word, have a looseness for the little *r*—reformed; yet those Churches never officially, or otherwise, write their name in this way. How comes all this confusion and blundering? Explanation in part may be this: The dominant historical information in this country has hitherto come to us through English and Scotch sources, or has been modeled after them, owing to the common use of the English language. The Englishman and the Scotchman, excellent in their way, are islanders, self-sufficient and untroubled. They tie to nobody; others are supposed to tie to them. They know and respect their own affairs, ecclesiastical and other, and presume that their neighbors, who have aught that is

good and looks somewhat like theirs, have wisely copied from them.

In all this we have a loss of the real significance of the term Reformed, as a root form. What is it conceived to express in the case? Anything almost but what it does actually signify. The Reformed Church is *not* Lutheranism Reformed, or Presbyterianism Reformed; sprung from either or any such body, or dependent from it. Such is not its origin, such is not its character, such has never been its own conception of itself. The Reformed Church of Switzerland, Germany, France, Holland and other countries, is historically the old Christian church of those countries *reformed*, so far as its distinctive influence has extended, from the abuses of the pre-Reformation period, and so calling itself, and entitled to the appellation, *The Reformed Church* of these several countries. It started at the beginning of the Reformation as the old church of the ages past, reforming itself, and taking along people, institutions, church buildings, whatever there was, coming under its control, and calling itself, by way of distinction from what remained external to itself, by the altogether expressive and appropriate title, The Reformed Church. This fact must now again be brought more and more into the foreground.

And there is a normal order according to which this claim is made. The Germans to-day delight to call it *Die nach Gottes Wort reformirte Kirche*. That expresses it precisely. It was not any kind of Reformation; it was distinctively a Reformation according to the Word of God, which the mighty movement, resulting in the establishment of the general Reformed Church, sought to bring about. The line was sharply and constantly drawn. What was to remain standing, or what was to be established, must be either written, or plainly lie, in the idea of that Word; and nothing could be indifferent that was felt to be in conflict with that Word. As heroic sacrifices as men are capable of, stretching through countries and generations, were made to realize this thought. It has become a permanent characteristic.

One other remark under this head. The name is very comprehensive. Nearly all other of our denominational names are limiting in their character, and in some cases are weakening in their original significance, the body bearing it having a constant tendency to outgrow it. Not so with the name Reformed. It is as broad as Christianity. From the first, whatever was Christian it sought to cover; its antagonism was to the anti-Christian. Historically it has come to be limited, defined, by influence of circumstances. But the grand old idea, with which this side of the Reformation started out, and with which it won its first great victories, remains, and we suggest whether it does not furnish in our own day the broadest, least-hampered basis for the construction of our Christian future any existing denomination can offer.

3. *Doctrine.* In our day Christian doctrines are unpopular with many. Great preachers can fill their houses by denouncing them in general terms. The success of the abounding, proselyting revival preaching depends almost exclusively upon the skill with which doctrine is avoided. People are not to reflect on what they are asked to leave behind in this respect, nor on what they are to receive as a substitute. People are led to forget, or are made ashamed to own up to, the inheritance left them by their fathers. It is the old, old story over again of selling one's birthright. Yet, it cannot be denied, the savory mess of pottage is now-a-days largely the popular thing. You be right, no matter about your faith as to doctrines—seems to be the watchword. Individuals may doubtless proceed in this line, and not fall, because of a thousand influences from Christian society around them; but society itself, if proceeding on the same basis, would go to pieces. Doctrines are the framework of Christianity, without which it could not stand.

The historic denominations lay stress on doctrine. They all have their Confessions of Faith, or Creeds; going right along with their original development and growth; not subsequently added on and made to adhere to them. No, the confessions of the churches of the Reformation were the expression of the

convictions of those churches in a very real way from the first. And they have not become old lumber to be decently stored away, as some tell us, or burned up, as others would prefer. Time will yet show of how great account they are.

And the Reformed Church has had a hand in this matter. In the way of *reforming* the old body of Christian doctrine, in the way of evolving new and clearer forms for apprehending that doctrine, in the way of stoutly and steadily defending that doctrine, the Reformed Church on the continent of Europe stands great among the other churches. The honor of greatness in this respect it shares simply with the Lutheran Church. The others copied from them, and sometimes modified what they copied. No disrespect in this. They could not all do the same thing. Some had to be leaders, however much others helped. The Lutheran Church in the United States has bravely put itself to the task of reapprehending this part of its past history; and there are two bodies, the trustees of the Reformed interest, who stand in great need of doing the same thing. These bodies are, to use their old designations, the German Reformed Church and the Dutch Reformed Church in the United States.

An unfruitful, dry, bony subject, perhaps some one says. No, not at all. The reapprehension of the yearnings, struggles and triumphs of mankind, or a large portion of it, in coming to the light, must ever be beneficial and interesting. The leaving our doctrinal history, in its most comprehensive form, out of sight, and growing ignorant of it, has been a fruitful source of weakness, especially among our people, the laity; studying it, justly, wisely, and pressing it home to the consciousness of the church, would become an element of undoubted strength.

4. We must bring the present article to a close. We merely indicate therefore yet a subject which would deserve an article for itself. It is *the history of the Reformed Church*. The religious body bearing this honored name has a history in Switzerland, in France, in Germany, in Holland, in Poland, Hungary, Bohemia, Russia, in the United States; and, through missions

and settlements, in many other parts of the world. A history, manifold as human relations are. And it is not a tale simply of events that happened. Without indicating items (for that would outline an essay) we may say that it was a main factor in making modern society what it is; that it revolutionized and reconstructed states; that it disenthralled and lifted up the people; that it begot heroes in Church and State; that it brought religion home to the comprehension, the heart, the every-day life of each one; that for near four hundred years it has been a distinct, comprehensive, beneficent religious force in human society. All that may be truthfully said of the history of the Reformed Church; and we, who represent a branch of it in this country, must study that history more and more, if we mean to know ourselves aright, and care to be able to give account of ourselves to others.

VII.

NOTICES OF NEW BOOKS.

THE ELEMENTS OF MORAL SCIENCE, THEORETICAL AND PRACTICAL. By Noah Porter, D.D., LL.D., President of Yale College. New York: Charles Scribner's Sons. 1885.

President Porter won an enviable reputation as an able writer and profound thinker by his work on the "Human Intellect" published in 1868, and now used in many of our colleges as a text-book. This reputation is fully sustained, and, we think, will even be increased by the present volume, which possesses all the excellent qualities of the earlier work, while in originality of conception and attractiveness of statement it is its superior. It possesses especially the merit of being fully abreast of the times in its discussions of the important questions which claim attention, as its author shows himself thoroughly acquainted not only with the views of the earlier, but also of the latest writers who have treated the subjects under consideration. The work was primarily written for the use of college and university students in their preparation for the class-room. Hence in preparing it the author "has endeavored to meet the wants of those students and readers who, though somewhat mature in their philosophical thinking, and disciplined in their intellectual habits, still require expanded definitions and abundant illustrations, involving more or less of repetition." On this account also the work "is not, and was not designed to be, in form a scholastic treatise; although it takes cognizance of both the psychological and metaphysical foundations of ethics, and aims to trace all its conclusions to ultimate facts and principles." Of the two parts into which the treatise is divided, Part I. is devoted to the discussion of the Theory of Duty, and Part II. to the treatment of the Practice of Duty, or Ethics. These two parts are prefaced by an Introductory, in which Moral Science is defined and its importance set forth.

In the first part of the work Dr. Porter contends that "man's moral personality is an essential consequent of his complete and developed manhood, and that the two cannot be conceived as separable." He holds accordingly that "Ethical Science is but another name for an exact and comprehensive analysis of psychological phenomena by means of ultimate philosophical relations, or metaphysical intuitions." His theory of the origin and nature of moral relations is consequently based on an analysis of the sensibilities and will. He rejects all theories that make moral relations the products of circumstances more or less common to the human race, and claims that they are discerned by the independent activity of the individual man. He, moreover, holds that "moral relations and feelings require no special faculty or endowment, whether it be called the moral reason, or moral sense, or practical reason; but that they are the necessary products or results of two conspicuous human endowments—the reflective intellect, and the voluntary impulses, or affections." In the following passage his theory is more fully explained: "The reflective intellect cannot but find the norm or standard of duty in the natural capacities of man. So soon as it conceives of any ideal whatever for aspiration or control—so soon as it recognizes such an ideal, it necessarily imposes it as a law for the voluntary activities. This ideal, thus recognized and imposed, becomes a moral law; in other words, so soon as the intellect reflects upon the several sensibilities which are subject to the control of the will, as compared with one another, it must find a standard of ideal desirableness or worth for its springs of action. So soon as it proposes to itself the question, How are they to be applied or controlled by the will? the reflecting man imposes this ideal upon the choosing man as a law of voluntary action, *i. e.*, of conduct and character. So far, also, as the reflecting or self-conscious man finds in the relative excellence of these springs of action, or in their effects, an indication of the ends or purposes to which man's capacities for action are adapted, so far does he find in this constitution of his being an additional force of law, compelling his rational approval and requiring his voluntary consent." His criticisms of the various theories opposed to his own are unusually acute and striking. Besides the points already referred to, Dr. Porter in the first part of his work also discusses the education and development of the moral judgments and feelings, social influ-

ences as helps or hindrances in morals, the law of honor, the conscience, and the Christian theory of morals. All these subjects are treated not only in a very able, but also in a very interesting manner.

In the second part of the work, which treats of the Practice of Duty, or Ethics, the various duties of man are classified and discussed in a very judicious and instructive manner. The author recognizes five classes of duties, namely, those we owe to (I.) ourselves, (II.) our fellow-men, (III.) animals, (IV.) nature, and (V.) God. "Religion," the author correctly maintains, "is the last and noblest outcome, as well as the inmost spring and manifestation, of a right moral character." We would heartily commend the work to all our readers as well worthy careful study. We have no doubt it will come widely into use as a text-book in moral science.

EGYPT AND BABYLON. From Sacred and Profane Sources. By George Rawlinson, M.A., Camden Professor of Ancient History, Oxford; Canon of Canterbury Cathedral. New York: Charles Scribner's Sons. 1885.

Students of sacred Scripture as well as students of history will find this an attractive and useful volume. In it Professor Rawlinson, whose well-known attainments as a scholar and historian eminently fit him for the task, discusses in a most masterly manner the notices of Egypt and Babylon contained in the Old Testament Scriptures, as they are illustrated from profane sources. First, the notices of Babylon are consecutively considered, and then in the same manner those of Egypt. Twelve chapters are devoted to each country, and every chapter gives evidence of the superior scholarship of the author, and is, consequently, replete with important historical information. Professor Rawlinson especially shows how scriptural and profane sources supplement each other, and thus, when considered together, throw light on obscure points of history. The confirmations which the Biblical references to Egypt and Babylon receive from the profane sources, he shows, are particularly striking. No one, we feel assured, can well read this small volume without profit and without having his faith in the Scriptures more or less confirmed. It is especially deserving a place in every minister's library.

THE I AMs OF CHRIST: A Contribution to Christological Thought. By Samuel H. Giesy, D.D., Christ Church, Norwich, Conn. New York: Anson D. F. Randolph & Company, 900 Broadway, cor. Twentieth St.

This volume consists of fourteen sermons whose texts are "I am's" of Christ. These sermons are arranged so as to present a somewhat systematic Christology, the first treating of "Christ's Self-Consciousness true God-Consciousness," and the last discussing "The Potent and Perpetual Presence." Among the other subjects treated are: "Christ the One and Absolute Way;" "The Personal Rest of the Weary;" "The Life of Self-Abnegation;" "The Great Sacrifice;" and "The Personal Principle of the Resurrection." All the sermons in the volume are written in an unusually clear and attractive style, and are replete with profound and edifying thought. We can, therefore, heartily commend them to our readers as not only interesting, but truly profitable reading. Their sound theology is especially refreshing and strengthening. In the fullest sense of the term, they are, what they claim to be, a contribution to Christological thought.

THE THEOCRATIC KINGDOM OF OUR LORD, THE CHRIST, as covenanted in the Old Testament, and presented in the New Testament. By Rev. Geo. N. H. Peters, A.M. Vols. I., II., III. Funk & Wagnalls, New York, 10 and 12 Dey Street; London, 44 Fleet Street. 1884.

This is truly a ponderous work, consisting of three large volumes, containing from eight hundred to one thousand pages each. Its object is to support the theory of *Millenarianism*. The author, in his long introduction, says, that his "work is far from being exhaustive." In reading these words we began to wonder whether an exhaustive work on this subject, if ever produced, could be read in the life-time of a single individual. Every one who sees the work before us must certainly admire the indefatigable industry of the author; but we must think he has made a great mistake in burdening his volumes with so much matter that is not pertinent to the subject. A large amount of what he advances might be accepted by those who have no sympathy with the theory he advocates. If he had confined himself simply to the points on which they differ from him, and presented his argument in a moderate-sized manual, his work would have been far more effective. As the matter now stands, readers who hold the commonly received theory

will not have time or patience to wade through from two to three thousand pages, in order to pick out here and there the writer's arguments. He expends a great deal of rhetoric in setting forth the opposition and persecution he has met with in holding his peculiar views. *Chiliasm* is an old and exploded theory, and it has hardly strength enough to excite much feeling on the part of its opponents against those who hold it. We truly sympathize with the author in his making an investment in a work which can so little repay him for his labor and expense. But that is his and the publishers' business.

OBSCURE CHARACTERS AND MINOR LIGHTS OF SCRIPTURE. By Frederick Hastings, editor of the "Homiletic Magazine," and Author of "Sundays about the World," &c. Funk & Wagnalls, New York, 10 and 12 Dey Street; London, 44 Fleet Street. 1885.

A very interesting volume of nearly three hundred pages, containing, as its title imports, accounts of characters in the Bible that are comparatively obscure. Over twenty of these are given, among which are the names of Antipas, Adoni-Bezek, the Son of Ner, Rizpah, Vashti, Cyrus, Malchus, &c. It is a volume that ought to go into Sunday-school libraries, where it would perform a good office in making the young more fully acquainted with Scripture, whilst its reading cannot fail to be interesting and profitable to a more mature class of readers. There is a freshness about it that cannot fail to fix the attention of the reader. Its wide circulation will certainly do much good in directing attention to Scripture characters that are much overlooked.

MEMOIRS OF REV. DAVID BRAINERD, edited by J. M. Sherwood, with an Introduction by the Editor, and an Essay on God's Hand in Missions, by Arthur T. Pierson, D.D. Funk & Wagnalls, New York and London.

The life of this pious and devoted missionary by Jonathan Edwards has been widely read. It is certainly worthy of being reproduced in the volume here presented to the public, with the valuable additional essays it contains. It is published in handsome style in a volume of three hundred and fifty pages, and ought to be in all Sunday-school libraries. Especially at the present time in our church would a careful reading of it foster the spirit of missions among our people. There are few examples of unreserved devotion to the missionary work like that of David Brainerd in the history of our country.

We read this memoir, as given by Jonathan Edwards, with great interest when a Sunday-school scholar. As we read it now, we are better able to attribute to its proper source that deep melancholy that overshadowed his pious young life. Divine grace does not eradicate or destroy man's natural temperament. David Brainerd doubtless inherited his melancholic temperament. Moreover, his Christian life developed under the influence of the New England revivalism that prevailed in the time of Edwards and Whitefield. His religious life was not what we would regard as normal and healthy. He lived too much in the sphere of feeling, and suffered much under imaginary troubles. But when his life is intelligently studied, one cannot fail to see the triumph of grace over the infirmities of ill health and a morbid temperament. So much purity and humility are rarely found in the best of Christians, joined with an unconquerable courage and zeal in the trials of missionary life. All young persons should read this memoir,—its reading cannot fail to make lasting good impressions; and yet it would be an advantage if it could be read in connection with some explanations from a teacher. Fortunately, some of these important explanations are given in the volume itself.

EIGHT STUDIES OF THE LORD'S DAY. Cambridge: The Riverside Press.
Printed for Private Distribution. 1884.

The "Bampton Lectures" of Dr. Hessey are given in this volume on the nature and obligation of the Christian Sunday. The subject is treated with great ability; yet we could desire that his position, or conclusion, had been stated with greater clearness. The author seems to us to labor somewhat under constraint, as though feeling that his view might be unwelcome to the reader. It seems to us this is not called for. He evidently regards the Lord's Day as an *institution* of permanent obligation. This is the first characteristic he gives it. It is an institution. It is also a festival. Then it is also an observance.

But it must be evident from the New Testament that the Lord's Day is not a continuation or perpetuation of the Jewish Sabbath. The Seventh Day was not kept in the earlier ages of the world's history, both before and after the flood, precisely as it was required to be kept in the Mosaic dispensation. In that dispensation it was

both a civil and a religious institution united in one under a theocracy. It was a *national* holyday.

In the Christian Church some features of its observance that were obligatory among the Jews were clearly left behind, as belonging to a dispensation that had passed away. The *first* day of the week became the Lord's Day, instead of the *seventh*. Dr. Hesse goes too far, we think, when he places the Lord's Day, in respect to its authority, on a level with the ordinance of Confirmation, and in respect to the character of its celebration, with Christmas Day. Yet it is equally an error to regard it in the same light as the Jewish Sabbath. The Puritan theory of the Lord's Day cannot be maintained. Better that, it is said, than the Roman Catholic or Continental Protestant manner of its observance. But we need not go to one extreme in order to avoid another. Many of our religious periodicals seem to look upon the Lord's Day after the old Jewish idea of it, and its observance as having some sort of magical power. Sometimes we hear it said, that all our troubles, all the evils of society may be traced to the non-observance of the Sabbath in our land. It seems to be supposed that if all work absolutely ceased on Sunday, that in itself would produce a transformation in our national life. What we need is to adopt the true New Testament theory of the Lord's Day, and then seek to practice it.

THE BROOKLYN TABERNACLE. A Collection of one hundred and four Sermons preached by T. De Witt Talmage, D.D. Funk & Wagnalls, New York, 10 and 12 Dey Street; London, 44 Fleet Street. 1884.

The many admirers of Dr. Talmage will find this a most acceptable volume, inasmuch as it contains a large number of his best sermons, which have been specially revised by him for publication in this form. Those also will find it a very acceptable and useful book who would fully acquaint themselves with the peculiar characteristics of the preaching of this popular and attractive pulpit orator. That there is remarkable power in his sermons to draw and impress the multitude there can be no question. Spurgeon says: "Mr. Talmage's discourses lay hold of my inmost soul." Other eminent authorities are equally profuse in their praise of them. For our part, we cannot say that Dr. Talmage's manner of preaching is altogether to our liking. His discourses strike us as

unduly sensational and extravagant in style. Nevertheless, we believe that their careful study will prove beneficial to readers generally, and especially to the majority of ministers, the faults of whose preaching are rather in an opposite direction.

HAND-BOOK OF BIBLE BIOGRAPHY. By Rev. C. R. Barnes, A. B. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1884.

This will be found a very convenient and useful volume by ministers, Sunday-school teachers, and Bible-students generally. It contains the names of all persons mentioned in the Old and New Testament Scriptures, and gives all the facts pertaining to them that can be gleaned from sacred and profane history, together with other results of the best scholarship. The book is intended, the author informs us in the preface, especially for the use of those who desire to avail themselves of the *results* of study, rather than to have its processes spread before them. The material is so arranged as to enable any one to find any particular fact with the least expenditure of time and labor. Besides the printed text, the work also contains a number of useful maps and engravings. In each article the author has endeavored to mention the authorities for the various facts given, which adds no little to the value of this admirable Handbook of Bible Biography.

CENTENARY THOUGHTS. For the Pew and Pulpit of Methodism in Eighteen Hundred and Eighty-Four. By R. S. Foster, One of the Bishops of the Methodist Episcopal Church. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1884.

This volume is made up of the substance of a sermon and of several addresses delivered before Methodist Conferences. It consists of three parts, which are respectively designated: First Hundred Years of Episcopal Methodism; Thoughts for the Pulpit; and, Thoughts for the Pew. In addition to these, there is also an Appendix giving some interesting and valuable statistics and other important matter. The work, though prepared more especially for Methodists, will be found interesting and instructive by thoughtful persons in all other Christian communions. Methodism, during the one hundred years of its existence in this country, has made wonderful progress and done a great work, and its history and methods are consequently deserving the careful consideration of all who are interested in the advancement of Christianity.

CENTENNIAL HISTORY OF AMERICAN METHODISM, Inclusive of its Ecclesiastical Organization in 1874 and its Subsequent Development under the Superintendency of Francis Asbury. With Sketches of the Character and History of all the Preachers known to have been Members of the Christmas Conference; also, an Appendix, showing the Numerical Position of the Methodist Episcopal Church as compared with other Leading Evangelical Denominations in the Cities of the United States; and the Condition of the Educational Work of the Church. By John Atkinson, D.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1884.

The contents of this volume are very fully described in the title-page. They are presented in the body of the work in a clear and vigorous style, and are in themselves of considerable historical importance. The biographical sketches are especially interesting, and abound in illustrative anecdotes, many of which, we believe, are not found in other histories. Those who would thoroughly acquaint themselves with early Methodism in this country and the character of its leaders will find this a truly valuable book.

HYMN STUDIES: An Illustrated and Annotated Edition of the Hymnal of the Methodist Episcopal Church. By Rev. Charles S. Nutter. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1884.

This Hymnal is especially designed for the home and the pastor's study. Each hymn is annotated and illustrated by notes giving its origin and history and such reliable matters of interest as could be gathered, the original title and text in case the hymn has been altered, the passage of Scripture on which it is based, and the book, paper, or magazine in which it first appeared, with the date of its publication. There is also given a brief biographical sketch of each author and translator under one of his hymns, and reference is generally made to the hymn where such notice occurs under the other hymns by the same author. These notes have been prepared with great care, and present a vast amount of serviceable and interesting information concerning the hymns to which they are appended. Here and there we have noticed a mistake; but considering the difficulty of attaining perfect accuracy in such a work, the mistakes are unusually few.

The book is gratefully dedicated to the ministers and members of the Methodist Episcopal Church, for whose use, as the title indicates, it has been more particularly prepared. As, however, a

great many of the hymns contained in the Methodist Hymnal are found in the Hymnals and hymn-books of other denominations, it will also prove suggestive and valuable to ministers and members of all Christian churches. It will be especially welcome to all persons who are interested in the study of hymnology.

MEDITATIONS ON LIFE, DEATH, AND ETERNITY. By Johann Heinrich Daniel Zschokke. Translated from the German by Frederika Rowan. Compiled by Rev. L. R. Dunn, D.D., Author of "Garden of Spices," "Mission of the Spirit," "Holiness to the Lord," "The Angels of God," etc. 2 vols. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1884.

These two volumes have been compiled from Miss Rowan's translation of Zschokke's "Stunden der Andacht," which was a favorite with the Prince Consort. The first volume contains Meditations on Life, and the second, Meditations on Death and Eternity. Both volumes are small, but are gotten up in convenient and attractive form. The Meditations themselves are stimulating and comforting reading, but their orthodoxy on some points is questionable. It was partly to counteract the influence of Zschokke's "Stunden der Andacht," we believe, that Tholuck wrote his "Hours of Christian Devotion."

THE PHILOSOPHY OF RALPH CUDWORTH. A Study of the True Intellectual System of the Universe. By Charles E. Lowrey, A.M. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1884.

Cudworth was the most distinguished of the English Platonists of the seventeenth century, and his works are generally recognized by scholars as a store-house of precious material and profound thought. The design of the treatise before us is "to present the principal features of philosophy as developed by Cudworth in a form sufficiently comprehensive for the general student, and properly introductory to a more extended investigation of our author." It consists of an Introduction treating briefly of the Life and Works of Cudworth, and of three chapters in which, in a clear and masterly manner, are presented respectively, "The Hobbes-Cartesian Movement and its Relation to Cambridge Platonism," "Cudworth's Argument against Atheism," and "Characteristics of Cudworth's Philosophy." Those who desire to acquaint themselves with the philosophy of Cudworth will find this little volume an admirable one to begin with. It will amply repay careful study.

OUTLINES OF PSYCHOLOGY, Succinctly Presented. With Illustrations and a Chart. Together with an Allegorical Illustration of the Whole. Chautauqua Assembly. 1884.

This is a small volume of eighty-two pages. The author's name is not given, but he informs us in his preface, that in this outline he has followed chiefly the "Psychology" of Rev. O. S. Munsell, D.D., published by D. Appleton & Co., New York. The work has no special merit, and will be found of little service to any save such as would merely acquire a general knowledge of what constitutes Psychology.

A STUDY IN HUMAN NATURE. By Lyman Abbott, D.D. New York: Chautauqua Press. 1884.

This, like the preceding volume, is of small size. It is made up of eleven chapters treating of as many different subjects. Among the subjects discussed in it are, True and False Materialism, The Temperaments, The Animal, Social, Industrial, and Spiritual Impulses, The Acquisitive Powers, etc. The work contains some good thoughts, but as a whole is vague and pointless. Its object, the author tells us, is purely practical; but we have been able to find very little of practical value in it.

THE REFORMED QUARTERLY REVIEW

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I.

THE AMERICAN CONGRESS OF CHURCHES.

BY PROF. THOS. G. APPLE, D. D.

THIS is rather a high-sounding title, it must be confessed, to be applied to the ecclesiastical meeting recently held in the old town of Hartford. It could hardly assume to be a meeting of *churches* at all, for the men assembled there were not delegated by their respective denominations. It was rather a meeting of Christians, as Bishop Coxe said he thought it might more properly be named. Neither does the title "congress" appear to us a very fitting title for such an assembly. It is a title little known, if known at all, in church history, being most generally applied to legislative and advisory bodies in the sphere of the state.

But the title is of little importance compared with the meeting itself. This, it must be acknowledged, had no little significance and importance, if we consider the preparation for it going before, the objects it had in view, and the distinguished men who were present. It had a preparation, in a general way, in the growing feeling of church union that has been asserting itself in different ways of late years among all branches of the

Protestant Church, and particularly in the active movement that has been going on for some time among ministers of different denominations in the city of Hartford.

The objects of the meetings were certainly of grave importance, to cultivate fellowship among the churches, to discuss the subject of Christianity, and to aid in preparing for such unity in a practical way.*

Then, the men that met in the assembly and read able papers, are not only prominent in their own ecclesiastical bodies, but their ability and earnestness are conceded and recognized throughout the country generally. Such men as Bishop Coxe, Dr. Howard Crosby, Dr. James Freeman Clarke, President Porter, and others of like prominence, certainly give dignity and weight to such an assembly.

And yet we feel somewhat disappointed in the general result of the meeting as well as in some, if not most, of the papers read. We expected something more from Dr. Crosby than the propositions in which he presented his views on the important subject.† *First*, he says, "the union must subordinate all

* These objects were outlined in the following words by Dr. Barker in his address of welcome :

"It has a worthy object, a catholic basis, simplicity of aim, freedom of organization, and an instrumental idea which, on a smaller scale, has been operated with marked success. It seems admirably adapted for the correction of various defects in our American Christendom. It will provide a freer interchange of opinions and a better mutual acquaintance among the sects, and so mitigate, if not terminate their rivalries and antagonisms. It will do much to banish petty ecclesiastical and theological provincialisms by substituting for the village diagram of divine things cosmoramic views of the Kingdom of God, and by diffusing a more cosmopolitan spirit." Political unity or consolidation is impracticable and undesirable. We need harmony not monotony."

† Dr. Crosby's propositions as reported in the *Independent*, are as follows :

"(1.) The union must subordinate all externals. There is no priest-code in the New Testament. The old ritual idea is swallowed up in the spiritual. The only restriction to be placed on the free choice of forms and methods is that of conformity to spiritual life.

externals. The old ritual is swallowed up in the spiritual, etc." If this means that the old Jewish ritualism is superseded, it is such a truism that one would wonder that he should travel all the way from Brooklyn to Hartford to announce it. That externals should be in proper subordination to the inward spiritual life of the church, is also a very commonplace truism. If it is meant, however, that external forms should be swallowed up in the spiritual, in the sense of being set aside or destroyed, then the proposition is an absurdity, for form is just as necessary as life; the latter cannot be without the former. The outward form of the Word of God, for instance, is something without which we could not receive the meaning or spirit of that revelation. Of like necessity is the outward form in the sacraments as related to the inward grace of the same.

The second proposition, that the spiritual character of the church must be emphasized, is very nearly the same thing, and the third, that there must be a suitable grading of doctrine, so as to distinguish between what is essential or primary and what is secondary, is very good, but this, too, is everywhere acknowl-

"(2.) The spiritual character of the church must be emphasized. Discipline must be maintained. There should be no compromise with unworthy persons, no matter what may be their commercial value.

"(3.) There must be suitable grading of doctrine. The vital truths, without which one cannot become a Christian, are in all the churches, and must be maintained."

These are excellent propositions in themselves considered. The difficulty is in applying them to the promotion of church unity. The first is somewhat doubtful, for, as stated in the text of our article, if it refers to forms, other than Jewish, the church cannot exist without them in some degree, and it leaves the question unanswered, how are they to be restricted to conformity to spiritual life?

The second needs only to be guarded against the spirit of Donatism, which would limit membership in the visible church to truly regenerate persons, and identifies the church with the kingdom of heaven, a spirit reproduced in the early Puritan theocracy of New England, which collapsed after a trial of about sixty years.

The third leaves undetermined the distinction between essential and non-essential doctrines. No doubt Dr. Crosby's remarks added much to the propositions.

edged. The difficulty here lies in uniting upon such a distinction, and so far as reported Dr. Crosby gives us no help in this direction. Surely it could not require much time or thought for a mind like his to prepare such propositions as these.

* The subject of worship very properly came up for consideration, for it is felt by all that this has much to do with church unity. Single denominations give much attention to their order of worship, because it largely distinguishes and determines their denominational unity. The papers read on this subject, and the discussion that followed, it is reported, were all one way, in sympathy with liturgical worship, and a writer in the *Independent* regrets that there were no speeches on the anti-liturgical side. . It would seem that on this subject, at least, the form had swallowed up the spiritual, right in the face of Dr. Crosby's assertion that "the old ritual ideas were swallowed up in the spiritual." Prof. Samuel M. Hopkins, of the Auburn Theological Seminary, though a Presbyterian, dealt some heavy blows at unliturgical worship, which, he said,

* Dr. N. J. Burton, of Hartford, read an essay on this subject, in which he said that "Life is a supernatural one quickened by Christ. Worship, as the vehicle of truth to the mind" (a strange conception of the function of worship!) "cannot do its whole good work except as it is formulated and prescribed by authority. Worship sets forth the essential truths in a way to win men to the acceptance of the same. When we hear in worship the testimony and hallelujah of the whole militant Church, deep conviction is wrought in us, and our thorough indoctrination goes on apace."

One feels like suggesting that this purpose is accomplished better by the preaching of the Gospel, though it is true also that sound forms of worship do serve to preserve sound doctrine.

Prof. Samuel M. Hopkins, of the Auburn Theological Seminary (Presbyterian), also read a paper on liturgical worship. The reporter for the *Independent* says that "It was certainly unfortunate that no man representing the anti-liturgical side of the question was appointed to read a paper on this topic. The talk of the morning was all one way, and the discussion of a two-sided question was very one-sided, though able and interesting." Dr. Ormiston was unwell, but where was Dr. Crosby? It would indeed seem that New England in these later times takes kindly to liturgical worship as well as to *new theology*!

“is not for its own sake, but for the sake of the homiletical oration that follows it.” There is, doubtless, only too much truth in this, but it is equally true that often where ritualism prevails the sermon is a mere tail to the kite. If we read the signs of the times aright, it would seem that a moderate use of liturgical forms is rapidly gaining favor in all the churches. Even the Presbyterian Churches of Scotland have a quite full liturgy prepared for them, including a regular Lord’s day service, and all churches that prefer to do so are at perfect liberty to use it. It is now conceded that there is nothing in the Presbyterian system to forbid the use of a liturgy, and the discussion of this subject in the last meeting of the Reformed Alliance in Belfast, showed a strong leaning towards liturgical worship even among Presbyterians.

No one can question the influence exerted by liturgical worship in promoting and strengthening church unity. We merely assert the fact, without raising the question as to the comparative advantages in other respects of liturgical or unliturgical worship. It is generally conceded that the Book of Common Prayer has been a great moulding power in promoting the unity of the Episcopal Church and in attaching its members to it. There is a feeling that while the forms of worship may not be uniform in all portions of the church, yet there should be a uniformity at least in the general order of the parts of service in the same denomination. This is a bond of union. Members feel at home in the service when they find it the same wherever they worship within the bounds of their own denomination.

But church unity, after all, is not brought to pass by forms of worship. This latter depends rather on the former. Nor can the adoption of a liturgy heal church divisions. In some cases such adoption may produce divisions. Churches fight battles over liturgies as well as over creeds and confessions.

* The most encouraging discussion, in our estimation, was

* Dr. E. G. Robinson, President of Brown University, said: “The historic Christ is the Christ of the Gospels, a crucified, risen, glorified

that which took place towards the close of the meetings, in reference to the person of Christ in relation to confessions, or doctrinal beliefs. It grew out of a paper read by Dr. James Freeman Clark on "The Historical Christ considered as the Centre of Theology." Here at last a vital point was brought forward, and one that, more than any other, is at present agitating the Christian world. The question contained in this thesis relates to a principle, a central principle.

What shall be taken as the central principle in theology? In our Reformed Church this question has been answered for many years. Before the evil of sectarian divisions was acknowledged in other Protestant bodies in this country, over a quarter of a century ago, our church had begun to organize its theology around the Christological principle.

In the last two numbers of the *Andover Review*, May and June, editorials have appeared on this theme. In the June number the subject of the Incarnation is especially considered. The idea is brought out that we must seek for the center of theology not in what Christ did, but primarily in what He became and is, for man. The revelation in His person reaches deeper than the redemptive work He accomplished. Revelation Person, both divine and human. Salvation is by Christ and not by the church. Salvation is by Christ, and not by some plan of the atonement. of you believe in this or that or the other theory or scheme, you are orthodox or heretical, according to your geographical position. The historical Christ is the true centre of theology as against all metaphysical and doctrinal standpoints. Christ completes and gives us the true idea of God. Metaphysics could never do this. Starting with Christ, we get the true idea of man also."

Similar expressions occur also in the paper read by Dr. James Freeman Clark, and were asserted in the speech of President Porter. All this certainly indicates the favor with which the Christological principle is received. So far it is good. We must not forget, however, that in the Corinthian church even the Christ party was a schismatic party. Even Unitarians, in words at least, advocate the Christological standpoint in theology, but if by it a mere theory or doctrine in regard to Christ is meant, it will not lift us above the strife about words, and while Unitarians laud Christ, do they not at the same time take away from Him His crown, by denying his absolute divinity?

is deeper than redemption. In reading these papers we seemed to be carried back thirty or thirty-five years, when this great theme formed the burden of earnest and able discussion in the pages of the *Mercersburg Review*. We became familiar then with the terms "Christocentric" and "Christological," when as yet they were scarcely ever, if ever, used in the theological writings of other denominations in this country. Now this Christological principle is given in the *Andover Review* as one of the characteristics of what is coming to be styled "the new theology."

It is worth while to pause and consider how far this principle, if made central in theology, will help to solve the problem of greater unity among the churches. So far as doctrine is concerned it unquestionably is the true central principle, and its recognition as such not only will work, but is already working, a revolution in theology.

In the sphere of doctrine the problem is, not how to secure uniformity or sameness, but rather harmony in difference. The former was reached in the Roman Catholic Church, and is still maintained in that church. It is an agreement secured by an external authority and at the sacrifice of the freedom of thought. Instead of being a good, therefore, it is an evil. Protestantism, by removing this external authority and making room for freedom of thought in theology, carried with it a tendency to produce variety in religious thinking. This in itself is not an evil. It is simply an impossibility that all minds should apprehend the truth in the same way—after the same formulas. It is of the very nature of life that it should develop in variety. This tendency reveals its fulness and fruitfulness. This is, indeed, one of the strongest apologies for the divisions in Protestantism. It is better to have growth with differences, than sameness and agreement in stagnation, or by suppression. The differences in Protestant confessions and theologies are, in the end, a real gain for the cause of truth. These theological differences are, in part, caused by the inability of the mind to comprehend the whole truth (only Christ

could do that) and so they complement each other. The different varieties and shade of Christian doctrine that have been evolved by earnest controversies and contests, often through violence, have served to bring out the many sides of truth.

What is needed now is, not to undervalue the importance of sound doctrine, not to indulge a latitudinarian spirit, not to attempt to substitute pious feeling for sound thought, nor even to undertake to elevate the practical in Christian life and experience at the expense of the theoretical, but *to seek for harmony in variety*. In this way what has been gained by Protestant freedom will be conserved, while the evil results of discord and division will be overcome.

And now in order to reach such substantial agreement and harmony, what is needed is that the church should unite on what may be called the true central principle of theology. This, we believe, must be found in the Christological principle. The adoption of such a central principle will not require that other important doctrines shall be given up, or even essentially changed, but that they should be differently related to each other and to the whole system of revealed truth.

Some of the apparently irreconcilable antagonisms in theological thought will find a new harmony in this reorganization, certain doctrines that were regarded as of central importance will be placed nearer the circumference of Christian faith, and thus the way will be opened for advancing the confessions of the Reformation to more satisfactory apprehension and statement.

Let us illustrate this by several examples. Take first the doctrine of the atonement. If we consider the different theories that have been given on this subject, that of a satisfaction made to Satan, of a satisfaction made to God, or a vindication of the divine government, or the moral theory advocated by Dr. Bushnell (though he changed his views on this before he died), we find that each contains a measure of truth but fails to give us the whole truth. If now we start with the person of Christ we find a principle that

goes deeper than all these and one that comprehends them all. The Word became flesh in order that He might bring our humanity into full harmony with God, and make it the receptacle and organ of divine life and love. When this was accomplished in His own person the way was prepared to make over its benefits to men, through their mystical union with Him by the Holy Spirit. From the standpoint of His divine-human person we can see how He could take upon Him man's guilt, not by an external, mechanical, imputation, but by virtue of His real assumption of human nature. As the last Adam, the true head of the race, He assumed in the most real way all the responsibilities and burdens that rested upon humanity, even though personally He had no sin. As the father bears the honor or dishonor of his family by virtue of being its natural head, so, only in a deeper sense, Christ, standing in the centre of humanity, was able to really feel its heart throbs. It was not an external plan (plan of redemption as it is often called), much less a mere appearance or sham. And all this while He was Himself in full harmony with His Father and conscious of His love. In bringing our humanity back to harmony with God He found it necessary to destroy the power of Satan, even though it cost Him His life, which He laid down for the sheep, and in this sense He did make an offering to Satan. So also in His pure and holy life, and in His real suffering, He vindicated the divine government, and exhibited also the unfathomable love of God to man. All these elements of the doctrine of the atonement naturally fall into their places, while the underlying principle is found in His being the generic head of the race. And thus we get back to the real meaning of atonement in the old sense of the word as an at-one-ment. True, this is not the Scriptural word, which is, of course, Greek and not English, but we get here a comprehension of all the elements in the idea of atonement, while each one is held in proper subordinate relation to the whole fact. The errors that have appeared consist largely in making some one of these elements to be the whole, in emphasizing it

unduly, and in getting thus a one-sided view. Princeton seems still to make the *Anselmic* theory the central one in relation to all others, and in addition makes the atonement the great central doctrine of divine revelation. Surely we get a more comprehensive view of the atonement by considering it in the light of the person of Christ.

Take again the principle of justification by faith, as brought forward by the Reformers, over against the semi-Pelagian position of the Roman Church. If we would escape here again the idea of external imputation of righteousness, we must find a basis for justification in the person of Christ as related to believers. There is nothing fictitious or magical in God's transferring the righteousness of Christ to them on condition of their faith, though it must be confessed that the manner in which the doctrine is often presented makes it have that appearance. If a person, on condition of faith, through the Holy Spirit, is made a member of Christ, as he partakes of a fallen life through his relation to the natural head of the race, then it appears at once that God's accounting him righteous rests, not upon a fiction, but upon a reality.

The divine sovereignty and the doctrine of election must be apprehended also in right relation to the person of Christ. The old Reformed confessions were sound in the way they were accustomed to state this, as being chosen *in Christ*, viewing the divine decree or will, not metaphysically as something abstract, but as actual, concrete and historical in Christ.

Again, if we seek to form a right conception of God we must seek such knowledge in Christ. It is true that there is a consciousness of God in man, and by the light of nature we may learn to know something of Him, even His eternal power and divinity, but the deepest revelation of God is that which confronts us in Christ. In Him God is revealed to us as our *Father*, and we can know Him truly only when we come to know Him in this character. Here it is that we are confronted with the deepest mystery of our Lord's person. It is not that we learn to know God through the teaching of Christ; this we do in

a measure, but that we have in *Him* the revelation and actual presence of God as our Heavenly Father, which means that the glorified humanity of Christ is the only possible form in which we can see and know God either here or hereafter. Passages might be multiplied to support this. Especially forcible is the language our Lord employs in John xiv. 7, *et seq.*, "If ye had known me, ye would have known my Father also: from henceforth ye know Him, and have seen Him," etc.

The mind seeks for some metaphysical definition of God, but in Christ He is revealed in His ethical character, in His personal being. We are too much inclined to regard this as only a measurable revelation, and then to look beyond Christ for something more. We say to ourselves that this revelation is so far forth true, just as terms and appellations taken from human relations, *anthropomorphisms*, are used to designate God, because we cannot comprehend Him in His infinite being. There is some truth in this. Though we have an idea of the infinite, yet we can form no conception of it except in finite forms of thought. But we are in danger here of substituting a metaphysical abstraction in the place of God. And so we seek for something apart from Christ to complement for our thought the revelation in Christ. But this was just what our Saviour chides Philip for doing. "Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."

But this great mystery of the absolute revelation of the Father in our Lord must be apprehended in the light of His glorification. Christ not only came in His incarnation to reveal to us who and what God is, but He is now and forever the only form in which God can be most fully known to us. It is plain, therefore, that the whole mystery of the being of God, as well as the mystery of redemption, is contained in the person of Christ, and the inference is very necessary and certain that we must find in Him the centre of all our knowledge of God—the centre of all theological science. Around this centre all Christian doctrines

revolve. This, therefore, is a centre for the unification of all theological thought. It is much to have found this centre. This is not in itself the harmonizing of all diversities of doctrine, but it puts us on the way towards that result. Endlessly diverse and various as are the modes of apprehending divine truth in the thinking of men, yet here is a centre that holds all doctrines in right relation to each other. And how widely different this is from much of the theological thinking both of the past and the present, according to which men have formed systems of the knowledge of God, and then brought in a sort of Christology afterwards, a conception of Christ as the means or instrument of man's redemption merely. According to which the person of Christ becomes a parenthesis, so to speak, in the unfolding of our knowledge of God; whereas He is the centre of the whole revelation, the Alpha and Omega, the beginning and the ending, the first and the last.

We have dwelt thus long on this subject because it was, according to our judgment, in every way by far the most important theme discussed in the Hartford Congress, and one that gives most promise in regard to the practical work they had in view, viz., the unification of the churches. We believe that our theologies will discover new agreement and harmony in proportion as they are built on the Christological principle. And along with this advance in theology, will come in due time also an advance in our Church confessions. It is too soon, perhaps, to form a conception as to the manner in which such advance will be made. There is a wide-spread and growing feeling that they need revision. Some limit this need to the style or form of expression merely, the removal of archaisms, etc.; some are strongly in favor of abbreviating them so as to include only what would be regarded as requirements necessary to a profession of faith in Christ, retaining the rest, indeed, but referring it to the sphere of theology; and still others look to a real advance and restatement of the doctrines themselves. We need not speculate on these matters; when the time is ripe they will determine themselves.

But we must hasten on. One point in our mind, but not considered by the Congress, closely connected with the preceding is, a deeper apprehension of the Christology of the written Word—the Bible, as a condition necessary to the bringing in of a greater unification of the churches. It is to be feared that in the minds of some the strong emphasis laid upon the historical Christ, is designed merely as a sort of defense in the midst of difficulties raised in regard to the written Word. Of course there has been, and still is, a wrong dependence on the Scriptures for the defense of Christianity. Such wrong dependence, no doubt, prevailed in the scholastic period of Protestantism. Christianity was regarded as resting on doctrine, and the Scriptures were resorted to merely in order to prove doctrine. The person of Christ was kept in the background, and it was too much overlooked that Christianity is a real, objective, life, a real new creation, whose reality can no more be questioned than the real existence of the works of nature or the social economy. There existed then a sort of Bibliolatry, and it was felt necessary in order to support this to maintain a theory of verbal inspiration that included even the punctuation of the Scriptures. That method of defence was largely given up when unbelief turned its attack against the person of Christ. The rationalism of Strauss and Bauer and Renan called forth a new defense, and it is this defense that constitutes the rich Christological literature of the later age. And it is this, no doubt, that also gradually directed attention to the Christological principle of which we have been speaking.

But now, what is called the new criticism of the Bible has awakened fears in the minds of some as to whether the doctrine of the inspiration of the written Word can stand. And this has led some to seek a relief from such fears in the new emphasis laid upon the person of Christ. If the inspiration of the Bible should not stand, they say, to themselves, if not to others, still the person of Christ is an eternal verity. Here we stand on safe ground. So far as such a feeling may prevail it involves a great danger. We do not think such a thought does exist in

the minds of those generally who are laboring in the higher criticism ; they, for the most part at least, have no fear for the inspiration of the Word of God. But we need more than this merely negative attitude on this subject ; we need to find, parallel with the advancing interest in the Christological principle, an advancing *Biblical principle* also. As in the sixteenth century these two, justification by faith, and the Bible the only rule of faith, the material and the formal principle of Protestantism, mutually strengthened and supported each other, so now the emphasis laid upon the person of Christ as presenting a new centre for theology, should be joined with a deeper apprehension of the Christology of the Bible, as a living power drawing Christians and churches nearer together. The incarnate Word and the written Word must be apprehended together as essentially one. New light flashed forth from the Scriptures in the time of the Reformation, and the Bible became enthroned anew in the faith of the church. *Christ and His Word* was inscribed upon their banners. The same must be done in order to realize a forward movement in the church and in theology now.

Is there a call, it may be asked, for such a deeper apprehension of *Christ in the Word* ? And what precisely is meant by this ? Let us briefly explain our meaning. The Bible has been the great treasury from which have been drawn the doctrines that go to make up the Protestant confessions. We need to see that there is one great doctrine there that is central to them all. “ Ye do search the Scriptures, because in them ye think ye have eternal life ; *and they are they which testify of Me.* ” This is especially applicable to the Old Testament Scriptures, to which our Saviour referred in those words. He opened the eyes of His disciples, especially after His resurrection, to this truth, that His person and work constitute the burden of revelation in all the Scriptures, beginning with Moses and the prophets. Christ is the light and life of the Scriptures. Not only do they point everywhere to Him, but He inwardly illumines and glorifies them. They are the meeting-place where God meets the believer. Even the Holy Spirit does not

enlighten the soul separately from the Word. No man ever is, or ever can be, evangelized without the inspired Word of God. If that Word is the meeting-place between God and His people, it must also be a bond of union for the churches.

But what is meant by a *new* apprehension of the Bible? There can be no doubt that in different ages new realms of truth in the Scriptures became opened up for the apprehension of believers. In the sixteenth century it was the truth of salvation by grace *through faith* that opened its rich stores for those who were seeking God in sincerity. In the epoch we are approaching the church will exalt upon the throne, anew, as it were, the divine-human Lord, and His glory will shine forth anew from His inspired Word, and this will really become what men have often endeavored to make it, a common bond of union and harmony for all creeds and confessions.

It is truly a wonder, if not a standing miracle, how the Christian consciousness in every age has exalted the Bible above all other books, and how the faith of Christians has turned to it as containing within it a light to dispel the darkness of the world. This may, indeed, at times become something of a superstitious reverence for the mere letter, a sort of Bibliolatry, as we have designated it, but still, even in this distorted and misdirected form it stands as a testimony of the unique character of that Word. And, especially since the rise of Protestantism, every once in a while a sect arises that professes to plant itself on the Bible as above all human creeds and confessions, and as being itself the only creed the church requires. We know that this, too, rests largely on ignorance as to the necessity of creeds, for in their interpretation of the Bible they bring to it an unwritten creed that has found lodgment by tradition in their minds. Yet even in this we have a sort of blind assertion of a great Protestant principle, that the Bible is the only infallible rule of faith and practice. If the church were properly prepared to apprehend the full spiritual sense of the Bible, and in the degree this could be done, the necessity for human confessions would measurably cease. Though even then there would still be difference and

individuality in appropriating, or rather, reproducing, the truth in the intelligence, yet the substantial verity of the revelation would be the same in all. It was this spiritual sense that our Saviour unveiled to the disciples when He expounded in all the Scriptures the things pertaining to Himself and the kingdom of heaven. That revelation in the written Word is still the medium for apprehending *Him* in the ineffable mystery of His divine-human person. How, indeed, can we know Christ? Certainly not by personal witness, for besides that being impossible to us now as it was possible to the disciples, even in their case Christ directed them to the Scriptures, to the Old Testament, as giving them a better revelation than any sensible apprehension of Him could give them. Certainly also not by direct agency of the Spirit, for the Spirit illumines *through the Word*, and not independently apart from the Word. It is a false spiritualism, or *spiritism*, that claims an inspiration by the Holy Spirit apart from the Word of God, whether taught by the early Montanists or the later Anabaptists.

This being so, we are driven to the conclusion that the revelation of the mystery of the person of Christ by the Spirit is joined with the Word of God. And thus the Christological principle, as it is called, may not be sundered from the Scriptures. And we learn from this, moreover, that the principle which regards the person of Christ central for all true theology, has to do not merely with the intellectual apprehension of doctrine, but also with the very life of the church and of individual believers. It is not for abstract speculation merely, but for the deepest experience of the new life. Hence we must ever hold to the mysterious oneness of the incarnate and the written Word. If a new apprehension of our Lord Jesus Christ as the illumining centre of all revelation must serve to promote a greater unity among the churches, by leading them to emphasize what is central, instead of having a distorted view by emphasizing unduly what is peripheral, with this must be joined a deeper apprehension of the internal sense of the written Word. And this view shows us the great importance of the discussions now

going on in regard to the Bible and the nature of its inspiration, just at the time also when the Christological principle is taking its commanding place in theology. Jesus Christ, the same yesterday, to-day and forever. *Verbum Dei manet in eternum.*

One more point comes under our notice, which the movement toward church-union in Connecticut has not overlooked, viz., the union must be promoted by practical coöperation, in which the interest in a particular denomination becomes merged into the interest in the whole church—the church Catholic.

The growth of denominationalism has been so vigorous that it will be no light or easy matter to start a current in which this shall become subordinated to a broader life. Denominational development originated, partly, at least, in freedom of religious thought, and it has, therefore, been a good. It has been fostered by a commendable zeal to maintain purity of doctrine. Each denomination feels that its peculiarities of creed and cultus are important, and that the particular errors opposed to them should be condemned. In many cases a denomination has made great sacrifices for what it regards as important truth; it has suffered bitter persecution, it may be. Hence it feels that it has a legacy which it is bound to guard and protect. The present generation feel that they would be unfaithful, if not recreant, to their trust if they would regard lightly what has been transmitted to them by their ancestors. Moreover, each denomination expects that it may, in the course of time, stand among the prominent surviving bodies of the country. Other reasons will suggest themselves why these divisions should be maintained.

But of late years another current has evidently set in, and the sentiment is gaining ground that the interests of the whole church are more important than those of a section, and that where the two come into collision the latter should yield to the former. No one can fail to see that in this country a great deal of strength is wasted in denominational rivalry. This is the case to some extent in the older sections, but it is still more so

in the newer settlements in the great West. Towns whose religious wants could be met by one or two churches must have six, eight, or even ten churches. These churches are largely dependent on missionary support, and it cannot be denied that much of this support is wasted. Some of these towns, it may be said, are destined to grow rapidly, and this denominational rivalry, therefore, only anticipates and provides for future wants. But in many cases this rivalry is blind, and it often burdens a small town, having little prospect of growth, with a half-dozen organizations, more than half of which may never be needed. If the ground is already occupied by some orthodox body, why should not it be left to provide for growing wants by new organizations of that body?

This is coming to be felt more and more all over the land, and ministers and churches are seriously considering whether a method of coöperation may not take the place of rivalry, whether one church may not consider not only its own interest, but also that of other churches, and whether a measure of denominational sacrifice for the interests of Christianity in general may not, after all, be more commendable than partisan zeal. If such broad, Catholic spirit does not assert itself, our denominational rivalries will consume the spirit of charity and leave the defenses open to the common enemy.

Then, also, there are certain interests in a community which require a union of efforts among the churches, interests that pertain to the community as a whole. The inability to provide for these has given occasion for the rise of societies that are extra-ecclesiastical, such as Young Men's Christian Associations, Bible and Tract Societies, Temperance Societies, and many so-called Charitable Associations. We may maintain that the church, in its organized capacity, should have charge of the interests thus taken in hand by these outside bodies, but the fact is that the church does not take hold of them, and it is comparatively helpless to do so by reason of its want of general organization.

The movement in Connecticut has aimed to meet this want

in a given locality. The ministers in a certain city inaugurated measures of coöperation, with a view to husband their resources, and bring the united activity of the churches to bear upon certain wants of the community. Such an experiment is certainly worthy of being tried, and with the spirit of union that is now making itself felt in all directions among the churches, it will not long remain an isolated experiment, nor an experiment at all. Our large cities especially require such coöperation. It is becoming a serious question whether civilization can be maintained in them before the terrible development of vice and barbarism. Certainly a united enemy here requires that Christianity should unite its forces. Earnest men in Europe and America have been studying the question, What is to be the fate of the churches in our large cities? It is a question now brought forward in all great ecclesiastical assemblies. If they cannot stem the tide of iniquity, then the Lord have mercy upon such cities. The only remedy must be in their temporary destruction, some terrible calamity that may weaken and check the natural forces that are rushing into the jaws of hell.

Our hope in such movements as this American Congress of Churches is not so much in anything they have yet accomplished, as in the deep want rather which they reveal. It is something to have the public mind of the Church aroused to the magnitude of the evil and the peril that confront Christianity in these times. Perhaps peril must develop into disaster, danger be followed by persecution and suffering, before the Church can be united in its work. Certainly the times are ominous. The social fabric, both in Europe and America, rocks and quakes as though threatened by some terrible upheaval. This is not the sentiment of an alarmist, but it is the sober judgment of the most thoughtful, earnest Christian men on both sides of the ocean.

It is not a mere external consolidation of the Church that is needed. Even if that were accomplished, it would require subordinate organizations to be formed to perform its various

functions ; but what is required is that the parts and functions shall work in harmony and coöperation ; and to reach that it is necessary that interest in particular denominations shall be subordinated to interest in the whole. All may not indeed be able to reach this in a tangible way. There are good, faithful, citizens whose interest never passes beyond the county in which they live, but still they are true men, and if the occasion should arise their local interest would soon expand into true national patriotism. But those who are called to lead and direct the general movements of the Church, and to bring its activities to bear upon the wants and evils of society, they need to do this in a broad, catholic spirit, and not with a narrow zeal that concerns itself only for its own body or sect. Not only should such a liberal spirit bind together all Protestant bodies, but the time is coming when Catholic and Protestant must work together for a common Christianity. On subjects that concern the welfare of society in its general character, such as education, the sacredness of the family as based on the divine institution of marriage (and attacked not only by Mormon polygamy, but our loose divorce laws and prevailing licentiousness), the Sabbath, temperance, etc., they need to unite their forces against a common foe. Instead of debating in great Presbyterian Assemblies whether Roman Catholic baptism is valid, or fulminating from pope and council anathemas against Protestant churches, they need to see to it that the devil does not vanquish both. Surely the enemy they have been sent forth to subdue is not so insignificant that they can afford to get up a contest with each other, as a sort of theological diversion. The perils of the age are quite too serious for that. The time has come when the whole power of Christianity is required to save the civilized nations of the world from lapsing into worse than barbarism.

II.

THE POEM OF THE FALL OF MAN.

BY PROF. CHAS. A. BRIGGS, D.D.

THE earlier chapters of Genesis contain a series of brief, simple and charming stories of the origin and early history of mankind, that bear the traces of great antiquity. They were doubtless handed down for many generations as unwritten tradition, ere they were committed to writing by the sacred writers. They passed through a series of editions, until, at last, they were compacted in that unique collection of inspired Scripture which we call the book of Genesis. The literary beauties of these stories have been recognized since Herder, by those who have studied the Scriptures with their æsthetic taste. Poetic features have been noticed by a number of scholars, but, so far as we know, no one has previously observed that they are a series of real poems. It was the good fortune of the author to make this discovery. Annual work upon these passages with his classes led him gradually towards it. He first noted a number of striking instances of parallelism of lines here and there, and thus detected snatches of poetry in several passages. These continued to enlarge, from year to year, until he was constrained to ask the question, how much real poetry there was in these ancient stories, and to apply the tests of poetic composition to the entire series. The first passage to disclose itself as poetry was the Elohist narrative of the creation. This proved to be a poem of six strophes, with refrains. The lines are pentameters, measured by five beats of the word accent, with the cæsura dividing the lines into two sections. The first and second strophes have seven lines each, the third, fourth and fifth strophes ten lines each, and the

sixth strophe twenty lines; thus increasing in length, according to a frequent usage of Hebrew poetry in hymns and descriptive poems.

All the characteristic features of Hebrew poetry are clearly manifested in the poem. We have given this piece of poetry to the public in the "*Old Testament Student*," April, 1884. This led us to examine the Elohist narrative of the flood, and it proved to be a poem of the same essential structure as the Elohist story of the creation. We next examined the Jehovistic narrative of the temptation and fall, and found it to be a poem of an entirely different structure from the poems of the Elohist. The lines of this poem are trimeters, and the strophes are regularly composed of fourteen lines each. We then examined the Jehovistic story of the flood, and found that it was a poem of the same structure as the Jehovistic poem of the fall. The stories of Cain and Abel, and the dispersion of the nations from Babel, resolved themselves into the same poetical structure. And thus it has become manifest that the earlier chapters of Genesis are a series of real poems, which have passed through the hands of several editors in the earlier collections of the Elohist and Jehovist, until at last they were compacted by the redactor of the Hexateuch into their present form.

If it be thought surprising that the poetical structure of these poems has so long been hidden from Hebrew scholars, it is sufficient to mention that Bishop Lowth, in the middle of the last century, was the first to discover and to unfold the essential principle of Hebrew poetry, namely, the parallelism of lines, and to show that the prophecies of the book of Isaiah were chiefly poetry. From time to time, during the past century, a large number of poetical extracts have been discovered in the historical books, as well as in the prophetic literature. The great majority of scholars have studied the Old Testament in the interests of dogma, or else of grammatical, historical or practical exegesis. Very few have studied the literary features of the Old Testament. The structure of the Hebrew strophe

and the measurement of the lines of Hebrew poetry are known to comparatively few Hebrew scholars.

We propose to limit ourselves for the present to the poem of the fall of mankind. This poem exhibits the several features of Hebrew poetry.

First. The lines show all the various features of parallelism that are found in other Hebrew poetry, synonymous, antithetical and progressive, and the several varieties of these. The lines are grouped in distichs, tristichs, tetrastichs, pentastichs, hexastichs, heptastichs, octostichs, nonastichs, decastichs, in accordance with the movement in the thought and the emotion. (See my *Biblical Study*, p. 264 sq.)

Second. The lines are trimeters with the exception of a very few broken lines, which are shortened in order to a pause in the thought, in accordance with the frequent usage of all Hebrew poetry of this measurement. The trimeters of Hebrew poetry are composed of three beats of the word accent. The Hebrew poet has the power of combining two or more short words by a makkeph under one word accent. (See *Biblical Study*, p. 279 sq.)

Third. The poem has strophical organization. It is composed of ten strophes of fourteen lines each. These are arranged in two groups. The first group is composed of four strophes, arranged on the principle of strophe and anti-strophe. The second is composed of two sets of three strophes each. The second set is balanced against the first set. The ten strophes are equal in the number of the lines. There are fourteen lines to each strophe. These strophes are always divided into two parts, but there is a considerable variety in the inter-relation of these parts. Thus the first strophe is composed of two heptastichs, the third and sixth strophes have a hexastich followed by an octostich. The fifth and seventh strophes reverse the order, and have an octostich followed by a hexastich. The second and tenth strophes have a pentastich followed by a nonastich. The eighth strophe reverses the order and gives a nonastich followed by a pentastich. The fourth strophe has

a decastich folowed by a tetrastich. (See *Biblical Study*, p. 272 and sq.).

Fourth. There are a considerable number of archaic words which belong to the language of Hebrew poetry: שִׁיחַ (II. 5); אֵד (II. 5); כִּנְגֹדוֹ (II. 18, 20); תַּחְתָּנָה (II. 21); עֵרִם (III. 7, 10, 11); תַּפְרִי (III. 7); אֵיכָה (III. 9); אֵיבָה (III. 15); שׁוּפָן and תְּשׁוּפָנָה (III. 15); תְּשׁוּקָה (III. 16); קוֹץ וּרְדֹר (III. 18); יַעַה (III. 19); אֲחֹד מִכְנֹי (III. 22); לֶחָלֶל (III. 24).

1.—*The Formation of the Man.*

In the day of God's making earth and heaven,
No shrub of the field having yet appeared,
And no herb of the field having yet sprouted;

For God had not rained upon the earth,
And man there was none to till the ground;
But a mist was ascending from the earth,
And watering all the face of the ground;

Then God formed the man,
Of dust from the ground,
And breathed into his nostrils the breath of life,
And the man became a living being.

And God planted a garden in Eden,
And put therein the man,
Whom he had formed.

This strophe is a temporal clause. The protasis gives the time and circumstances of the formation of man. The apodosis gives an account of the formation of man, and of the garden of Eden as his home. The protasis and apodosis are seven lines each, and are of the nature of strophe and antistrophe in the system of parallelism. The protasis is composed of an introductory line, giving a general statement as to time; a synonymous distich giving the circumstances, namely, the absence of vegetation suited to man, and the tetrastich of reasons for the absence of this vegetation. The apodosis gives a tetrastich, describing the formation of man, and a tristich representing the placing of him in the garden of Eden.

The poem doubtless used the divine name "*Elohim*." When

the poem was taken up into the Jehovistic narrative, it was supplied with editorial notes. Thus the divine name "*Jahveh*" is prefixed to Elohim, everywhere in chapter second, and generally in chapter third. It should be omitted altogether from the poem. It was probably a marginal note, and only at a later date incorporated with other notes in the text. It is also probable that בארץ in the second line, and מקרים in the twelfth line are editorial notes. "In the earth" is a natural suggestion from the context, but it is prosaic. "In the East" is not appropriate to the poem. It is characteristic of the Jehovistic narrator to make just such geographical remarks. The lines of the strophe are all trimeters, with the exception of the last line which is shortened, in order to obtain a pause, and dwell upon the thought of the divine formation of man, which is the essential theme of the entire strophe.

The poetical structure guides to its interpretation. The time of the formation of man was that day in which God made earth and heaven. The poet thinks that the earth and heaven were created in a day of divine activity. Our poet thinks of a day, where the poem of the creation thinks of six days. There is a different poetical conception. Neither of these poets thought of a day of twenty-four hours, a day of man's labor and rest, but of days of divine activity. It is noteworthy that the two poems have the same syntactical structure in the formation of their strophes, namely, protasis, circumstantial clause, and apodosis. It is instructive to compare them, and to see the differences. The protasis of the poem of the creation contains a time-word בראשת in the construct state before the relative clause of time, with the perfect tense ברא and the objects created, "the heaven and the earth." The protasis of our poem contains another timeword ביום with the infinitive construct עשית, and the objects created "earth and heaven." The apodosis of the poem of the creation gives the creation of light. The apodosis of our poem the formation of man. As the apodosis of the poem of the creation leaps over the creation of the waste and empty earth, and

begins with the creation of light; so the apodosis of our poem leaps over the creation of earth and heaven and begins with the formation of man, the last of the divine creations in the poem of the creation. This difference in the apodosis involves a difference in the circumstantial clauses. The circumstances of the creation of light were a defect in the condition of the earth.

"The earth being waste and empty, and darkness upon the face of the deep,
And the Spirit of God hovering over the face of the waters.

The circumstantial clause of our poem involves a corresponding defect.

"No shrub of the field having yet appeared,
And no herb of the field having yet sprouted."

According to the poem of the creation vegetation appeared on the third day, midway between the creation of light and the creation of man. If the two poets thought of the same thing, there is a manifest disagreement. We might have appealed to the word "field" as implying a different kind of vegetation from that contemplated in the poem of the creation, but this would not be sufficiently evident.

We have, however, a sufficient guide to the meaning in the reasons assigned for the absence of this vegetation. First, God had not rained upon the earth; but instead of the rain the ground was watered by the mist. This is a reason for the absence of such vegetation as needed the sunlight and the rain; but this is no reason for the absence of the lower forms of vegetation, that thrive sufficiently well, without rain or sunshine, in ground watered by a mist. The second reason given is that man there was none to till the ground. This implies the absence of such vegetation as needed tillage, but is no reason for the absence of vegetation that thrives without tillage. These reasons seem to indicate that the shrubs and herbs, that had not yet appeared, were such as required sunshine, rain, and tillage, such as were especially for the use of man, such as the grains, the domestic fruits and plants; in

other words according to the next strophe, those that were planted by God in the garden for the use and care of man. At this time, and under these circumstances God created man and the garden, with such vegetation as was needed for his support.

In the apodosis God is represented as forming man as an individual, where the poem of the creation represents that man was created as a race. God is represented as a sculptor, forming or moulding the body of man *יצ'*. The material which God uses is dust or soil *עפר* taken out of the ground. This sculptured form is represented as inanimate. Its life is derived from a second divine activity. God is represented as breathing or blowing into the nostrils of the body of man the breath of life. *נשמתחיים*. The life originates from the breath that proceeds from the mouth of God. Thus man originates from two divine activities: the body is formed by the divine fingers, and the life is imparted by the divine breath. The result of both is that man becomes a living being. The earth was not suited for the abode of man: hence God plants a garden for him. This garden is placed in Eden, a section of the earth. The author thus conceives of a three-fold division of the earth: the earth itself, Eden and the garden; somewhat after the manner of the three grades of access to God as represented in the structure of the tabernacle and the temple.

God is graphically represented as a gardener, planting shrubs and herbage and trees for the use of the man; and the man is designed to be a gardener to till the ground under the divine direction. The poet conceives that God was really present in human form. He has in mind a *theophany*. This conception is true to the scope and method of divine revelation in the Old Testament. The story is not to be resolved into a lifeless anthropomorphism of abstract dogma, on the one hand; or an unsubstantial highly-colored ideal, on the other. It is intensely realistic. The man was not formed by a divine fiat, or by a chain of secondary causes; God appears in theophany, and the first man originates from His fingers and breath. A divine advent in theophany was necessary at the creation, as well as at the redemption and final judgment.

II. The Garden in Eden.

And God caused to sprout from the ground,
 Every tree desirable in appearance,
 And (every tree) good for eating,
 And the tree of life in the midst of the garden,
 And the tree of knowing good and evil.

And a river was flowing forth from Eden,
 Watering the garden and thence dividing itself.
 And becoming four heads :
 The name of the first Pishon,
 And the name of the second river Gihon,
 And the name of the third river is Hiddekel,
 And the fourth river is Euphrates.

And God took the man,
 And placed him in the garden of Eden to till it.

This strophe gives an account of the garden of Eden. It is composed of two parts: a pentastich and a nonastich. The pentastich is composed of an introductory line representing the divine agency in the production of the trees, and four synonymous lines giving the kinds of trees. The nonastich is composed of a tristich describing the river and its dividing itself into four channels; the tetrastich giving the names of the channels, and the distich describing the placing of man in the garden of Eden. This strophe is furnished with editorial notes describing the geographical position of the rivers.

The Pishon. ("That is the one that meanders through the whole land of Havila, where there is gold, and the gold of that land is excellent. There is the bdellium and the onyx stone.")

The Gihon. ("That is the one which meanders through the whole land of Cush.")

The Hiddekel. ("That is the one which flows in front of Assyria.") We must also regard as an editorial note, לשמרה (to keep it). It seems to us also necessary to insert the words "every tree" in the third line.

The strophe begins with an account of the production of the trees in the garden of Eden. As the man had been formed

out of the dust of the ground, so the trees were to sprout from the ground. Man and the trees are composed of the same material substance. The trees take the place of the shrubs and plants of the previous strophe. There are four kinds of trees, which may be arranged in two classes: trees for beauty and trees for fruit. There are two trees mentioned of especial importance: the tree of life in the midst of the garden, which was a fruit-tree, whose fruit secured the perpetuation of life. Over against the tree of life was the tree of the knowing of good and evil. This seems to belong to the class of trees of beauty. It was given the property of imparting the knowledge of good and evil.

The garden was watered by four streams. These streams were channels of the one river which flowed from the land of Eden into the garden of Eden. At its very entrance into the garden it divided itself into four channels in order to irrigate it.

The river and its streams take the place of the rain of the previous strophe, as the trees take the place of its shrubs and herbs. It is not necessary to think of the delta of a great river. The poet conceives of a garden. God is the gardener: as He plants the trees of the garden, so He divides up the river into four channels for the purpose of watering the garden. The division of the river for purposes of irrigation is as much the gardener's work as the planting of the trees. The poet gives the names of these streams. A later editor endeavors to give their geographical position; but with such obscurity that, notwithstanding volumes of fruitless discussion, no one has yet been able to discover the original home of our race. The man was placed in this garden of trees and streams to till it. The previous strophe represents that there were no trees and shrubs, because there was no man to till them, and there was no rain to water them. This strophe now gives the man, and the rivers, and the trees. The garden needed the man as much as the man needed the garden. This strophe is an anti-strophe to the previous one.

III. The Charge to the Man.

And God charged upon the man :
 Of all the trees of the garden thou mayest freely eat,
 But of the tree of knowing good and evil,
 Thou shalt not eat of it;
 For in the day of thy eating of it,
 Thou shalt utterly die.

And God said, It is not well,
 The continuing of the man by himself;
 I shall make him a help as his counterpart.

And God formed from the ground
 All the animals of the field,
 And all the birds of heaven,
 And brought them all to the man,
 To see what he would call them.

This strophe is divided into a hexastich and an octostich. The hexastich gives the divine charge to the man with reference to the trees. The octostich the bringing of the animals to the man. The hexastich is composed of three distichs. The octostich is composed of a distich and pentastich. There are two editorial notes in this strophe. לאמר at the close of the first line and the clause "and whatever the man called the living beings that was its name." In this strophe God gives the man a solemn charge granting him the privilege of eating of all the trees of the garden with the single exception of the tree of knowing good and evil. This tree was prohibited under the penalty of death. The eating of all the other trees involved the privilege of eating of the tree of life and living forever. The privilege was given to *freely* eat of them. The tree of the knowing good and evil was entirely prohibited under the penalty of utter, entire, complete death. The knowing of good and evil was imparted in the very presence of the forbidden tree. It was ever good to eat of the tree of life and the other trees in the garden ; it was ever evil to eat of the prohibited tree. The prohibition discriminated between good and evil, between life and death. The eating of the tree of life gave the experimental knowledge of the good,

the looking at the tree of the knowing of good and evil gave theoretical knowledge of evil. The two trees were for the religious training of the man. The longer the abstinence from the evil and the enjoyment of the good continued, the higher the religious development of man. Such a discrimination was indeed necessary for the ethical developments of human nature. No discrimination could have been made more simple and appropriate for the beginning of the ethical development of mankind. The second part of the strophe represents the intellectual and social developments of man. The poem of the creation represents that mankind was created as a race the last work,—of God. Our poet, however, proposes to give an account of the origin and development of this race from a single individual. There is something defective in the condition of the man in the garden of Eden alone by himself. He needs a companion, his counterpart. God trains him to recognize this need. Animals are brought to man in order for him to learn that they are not his companions. These animals were formed from the dust of the ground by God, as man himself had been. Man and animals are made of the same material substance. These animals are probably the higher animals designed by the creator for the garden of Eden to be the especial servants of man.

It is probable that the poet has in mind the domestic animals of Eden and not the wild animals of the outer earth. The poet limits himself to the garden of Eden and its inhabitants. These animals are named by man, and are recognised to be a different kind of beings from himself. He does not find his counterpart in any of them. This naming of the animals is the training of man, not only in the intellectual perception but also of conception and speech. It is natural to suppose that our poet is thinking of the gift of speech as the peculiar endowment of man and that this recognition of his own exclusive possession of this faculty made it evident to him that the animals were his servants and could not be his companions.

IV. The Formation of the Woman.

When the man had given names
 To all cattle and to the birds of heaven,
 And to all the animals of the field,
 And for the man a helper, a counterpart, He had not found,

God caused a deep sleep to fall upon the man,
 And when he slept, took one of his ribs,
 And closed up flesh in its place;
 And God built the rib,
 Which he had taken from the man,
 Into a woman, and brought her unto the man;

And the man said, This now—
 Bone of my bone and flesh of my flesh—
 This shall be called woman;
 For from man has she been taken.

This strophe is composed of two parts,—decastich and tetrastich. The decastich is divided into tetrastich and hexastich. The Masoretic text has **אָן** without the article in the fourth line, but it should be supplied in accordance with the usage of the poem throughout. This strophe is also supplied with an editorial note at the end as follows: "Wherefore man is accustomed to leave his father and his mother and cleave unto his wife, so that they become one flesh." And they were both of them naked, the man and his wife, and they were not ashamed. The first part of the strophe is a temporal clause. The protasis in four lines states the fact that a companion was not found among the animals and that the man needed one like himself. The apodosis describes the creation of the woman. God might have formed the woman as he did the man, out of the dust of the ground, but it was his design that the woman should originate from the man. The poet changes the figure. God is now represented as performing a surgical operation upon the man. He causes him to fall into an unconscious condition as if under the influence of an anæsthetic. He then removes one of the ribs of the man and replaces it with flesh, and heals the wound. This rib he builds up into the woman. God is represented as

forming the man by moulding him out of the dust of the ground, under the image of a sculptor; so now he is represented as forming the woman by erecting her out of the rib of the man, under the image of an architect or builder. The material out of which man was made was the dust of the ground, the material out of which woman is made is that dust transformed into the rib of the man. Hence it is that in the second part of the strophe, when God brought the woman unto the man that the man recognizes the woman as made out of his flesh and bone, a part of his very self, his counterpart.

This fourth strophe is the anti-strophe to the third. The third strophe presents us with something defective in the condition and circumstances of the man. Provision is made for his religious and intellectual culture. The fourth strophe now shows that the intellectual training has led man to a sense of his need of a companion like himself; and the defect is supplied by the erection of the woman, and man's recognition of her as his counterpart.

V. The Temptation.

Then the serpent said unto the woman :
Is it true that God hath said,
Ye shall not eat of any of the trees of the garden ?

The woman said unto the Serpent,
Of the fruit of the trees of the garden we may eat ;
But of the fruit of the tree which is in the midst of the garden,
God hath said, Ye shall not eat of it,
And ye shall not touch it lest ye die.

Then the Serpent said to the woman,
Ye shall not die at all ;
For God well knows,
That in the day of your eating of it,
Your eyes shall be open and ye shall become
Like God, knowers of good and evil.

This strophe is composed of an octostich and a hexastich. The octostich is subdivided into a tristich and a pentastich. This strophe is furnished with an introductory editorial note:

“Now the serpent was more subtle than all the animals of the field which God had made.” The serpent is introduced as a source of evil among the animals, as the tree of the knowing of good and evil had been among the trees. The human pair had learned to discriminate evil among the trees of the garden; they were now to learn to discriminate evil among the animals of the garden. The latter discrimination was first presented to the woman, as the former had been to the man. The woman in her reply to the serpent, shows that she understood the prohibition of the tree, and that they had learned to avoid it, and had not even touched it. There is something more in this tempting serpent than a serpent. There is intelligence, conception, speech and knowledge higher than that of the man or the woman. The woman knew that she had to deal not with a mere serpent, but with a higher power, a spiritual intelligence, who had entered the garden in hostility to the Creator, to deliver the man and the woman from His sway. As God assumes human form, in order to the creation and training of the human pair in the garden of Eden; so now a hostile evil spirit assumes the form of the serpent to deceive them and ruin them. Here, then, is an evil being, higher than man, rising up in hostility to God. Over against God's warning, “Ye shall utterly die,” the serpent makes the assertion, “Ye shall not die at all.” Instead of the tree bringing death, as God had said, the tree will open their eyes and make them equal with God. Thus evil has come to the human pair in its highest form. They had withstood the temptation to evil in the tree alone. The unintelligent animal would not have succeeded in enticing them to transgression. But when the evil intelligence, which is wiser than themselves, uses the tree and the animal, they are put in extreme jeopardy. The poet does not propose to give an account of the origin of evil. That is beyond the scope of his story; in the dark and mysterious background of his picture, in the higher world of spiritual intelligences. The poet shows the evil as it enters into Eden from without, under the divine permission, to test the religious character of man, and give him the moral development

and growth that he needs in order to the perfection of his nature.

VI. The Fall.

When the woman saw,
That the tree was good for eating,
And that it was lovely to the eyes,
And the tree was desirable to give wisdom;
She took of the fruit and ate,
And gave also to her husband with her.

When he had eaten, the eyes of them both were opened,
And they knew that they were naked,
And they sewed fig leaves,
And made for themselves girdles.

And when they heard the sound of God,
Walking in the garden at the breeze of the day,
The man and the woman hid themselves,
From the face of God in the midst of the trees of the garden.

This strophe is composed of two parts, a hexastich and an octostich. The octostich is subdivided into two tetrastichs. The first line is a broken line. We disregard the Masoretic accents, and detach לֹאֲכָל from the sixth verse, and make it the beginning of the seventh verse of the chapter, and the seventh line of the strophe. The hexastich gives an account of the threefold attraction of the tree, in the light of the temptation by the serpent. It appeals to her physical appetite; "it was good for eating;" to her æsthetic taste, "it was lovely to the eyes;" and to her intelligence, "it was desirable to give wisdom." It seemed to be the very thing she most needed to satisfy all the cravings of her nature; and so she took of the fruit and ate, and gave also to her husband. The poet does not tell us of any additional influences brought upon the man by the woman to induce him to eat with her; but briefly indicates that the woman becomes the tempter of her husband, soliciting him with all the charms of her nature.

The octostich gives an account of the immediate consequences of the eating. It has often been asked, why we have

no divine interposition here to prevent the transgression. The poet does not answer such questions. He gives us little material for theological speculation. It might be said that this test had become necessary to the religious development of mankind. The tree, and the serpent, and the evil spirit all have their place in the divine plan for the education of the race. There can be no religious growth without trial, and victory over temptation. If evil in the tree and the animal had not been already overcome, the evil spirit would not have been admitted into the garden. They had advanced in their ethical developments to the position in which it was indispensable that they should submit to this highest test. The second Adam, the Redeemer, was obliged to submit to it, ere He could enter upon His public ministry of redemption. If God had interposed in theophany to prevent the external act of transgression, He would not thereby have prevented the fall. There still would have been the fall in the evil disposition to transgress. The failure to resist the temptation by the ability which God had given them, was the essential element in the fall. The time for divine interposition was not prior to the fall, but subsequent to it. It was better for man that the internal failure should result in the external transgression, with its evil consequences, for only thereby could there be possibility of redemption.

The result of the eating was the opening of the eyes to what they had never seen before, namely, the evil in themselves, in their own bodies, expressed as we may suppose, by a flush of shame, which they strove to hide from each other. The knowing of good was a past experience, and present theory as something external to themselves. The knowledge of evil, which had been theoretical, as something external to themselves in the serpent, and the tree, and the evil spirit, had now become experimental, as internal to their very nature. They have lost the experimental good, and gained the experimental evil. They have lost their likeness to God in the being good and becoming better, and have gained a likeness to the evil spirit

in being evil, with a tendency to become worse. The first tetrastich represents them as ashamed in the presence of each other, the second tetrastich represents them as ashamed in the presence of God. They strive to hide their shame from each other by fig leaves and girdles: they strive to hide their shame from God by plunging into the midst of the trees of the garden. The time for divine interposition has now come. They hear the sound of the approaching theophany in the evening of this day of transgression.

VII.—The Divine Inquiry.

When God called unto the man,
And said to him, Where art thou? he said,
Thy voice I heard in the garden,
And I was afraid because I was naked.

And he said, Who told thee,
That thou art naked?
Of the tree hast thou eaten,
Of which I commanded thee not to eat?

The man said, The woman—
Whom thou gavest to be with me—
She gave me of the tree.

And God said to the woman
What then hast thou done? and she said,
The serpent deceived me and I ate.

This strophe is composed of a double tetrastich, and a double tristich. We disregard the Masoretic accents, and detach וַיֹּאמֶר from the beginning of verse ten, and make it the closing word of verse nine. We transfer אָכַל, the last word of verse eleven, so as to immediately follow הִנֵּן הָעֵץ in the middle of the same verse. We regard וַאֲהֵבָה the last word of verse ten, and וַאֲכַל the last word of verse twelve, and הָאִשָּׁה at the beginning of the last line of the strophe, as prosaic additions by the Jehovistic editor.

God first calls the man to account, and says "Where art thou?" The confession of fear of the presence of God involves an acknowledgment of the sin. The second tetrastich gives

the second inquiry of God as to the source of the knowledge of nakedness, and a call for an exact account of the transgression. In the first tristich the man offers an excuse by referring to the woman. In the second tristich the woman offers an excuse by referring to the deception of the serpent. Thus the divine inquiry determines in a simple and graphic manner the exact measure of the guilt of each of the three parties to the transgression, involving three gradations of guilt, which are to receive their appropriate punishment.

VIII.—The Punishment of the Serpent and of the Woman.

And God said unto the Serpent,
Because thou hast done this, cursed be thou,
From all beasts and from all animals of the field,
Upon thy belly thou shalt go,
And dust shalt thou eat all the days of thy life;
And enmity will I put between thee and the woman,
And between thy seed and her seed,
He shall bruise thee on the head,
And thou shalt bruise him on the heel.

And unto the woman (God) said,
I will greatly increase thy sorrow,
In sorrow shalt thou bear children,
And unto thy husband will thy longing be,
And he will rule over thee.

This strophe is composed of a nonastich and a pentastich. The nonastich is subdivided into a pentastich and a tetrastich. It seems probable that in the sixteenth verse אֱלֹהִים should be inserted in the first line after אָרֶר, and that חַרְדָּתִי should be omitted at the close of the next line as an editorial note. The nonastich gives the curse of the serpent. It first in a tetrastich punishes the animal serpent with degradation of condition, banishment from the animals and trees of the garden, and condemnation to a life of crawling upon the ground in the dust. Some of the older interpreters have thought that the form of the serpent was changed. There is, however, nothing to suggest a change in the nature or form of the animal serpent. The curse has its significance in the degradation of its

condition and its life. The strophe then rises to the punishment of the evil spirit, which used the animal as his instrument. There is a prediction of a perpetual enmity not only between the woman and the serpent, but the entire race and descendants of the woman and the serpent. This enmity involves a perpetual conflict in which injury will be wrought on both sides. The wounds inflicted by the serpent are made in secret and in treachery, behind the back of man and beneath his feet on his heel. But the wounds inflicted by man upon the serpent are openly upon his head crushing him to death in the dust.

This enmity and conflict is to result in an eventual and final victory of man over the serpent. This conflict and victory is something more than a mere dislike and hostility to snakes; it is a conflict in which man is to bear a brave and a hazardous part, and the victory is one which is to overcome the vast injury wrought by the serpent in the temptation and fall of man. It is a victory which has in it redemption from evil, as the temptation involved the falling into evil. We have then a blessing to the human race involved in this curse of the serpent: a Messianic promise of redemption to be accomplished, not by the woman, but by her seed. Her seed is the entire race of her descendants. But inasmuch as the serpent is represented as bruising the heel of the man and is distinguished from his seed in the direct address of God to him as "thou," it seems to be necessary to think of the seed of the woman as culminating in an individual man, who will accomplish the final victory over the serpent. We have here, then, the original Messianic prophecy which unfolds in the development of the Messianic idea, until it is realized in Jesus, the Messiah.

The closing pentastich of this strophe gives the punishment of the woman. This consists in sorrow, in connection with child-bearing, and in subjugation to her husband.

IX. The Punishment of the Man.

And to (the) man (God) said,
Because thou didst hearken to the voice of thy wife,

And eat of the tree,
Of which I enjoined thee, saying,
Thou shalt not eat of it;

Cursed be the ground for thy sake,
In sorrow shalt thou eat of it all the days of thy life,
Thorns and thistles shall it produce for thee,
And thou shalt eat the herb of the field.

In the sweat of thy brow shalt thou eat bread,
Until thy return unto the ground;
For out of it thou wast taken,

For dust art thou,
And unto dust shalt thou return.

This strophe is composed of a nonastich and a pentastich. The nonastich is subdivided into a pentastich and tetrastich. In the first line the Masoretic text has omitted the article with ארם. We restore it in accordance with the usage of this poem. We also insert the subject אלהים before אחר. At the close of the strophe the editor inserts the twentieth verse: "And the man called the name of his wife Eve, for she became the mother of every living person."

This strophe gives the punishment of the man. The first pentastich gives the reason of this punishment; namely, the eating of the forbidden tree as the result of hearkening unto the voice of his wife, instead of obeying the command of God. This is followed by a tetrastich pronouncing a curse upon the ground for man's sake. It was the design of God, according to the first and second strophes, that man should till the ground, and that it should reward him with its fruits. Evil is now introduced into the soil of the earth. It is to produce the herb of the field for the food of man in response to his tillage; but it is also to produce thorns and thistles. To combat them will require hard labor and produce great sorrow. Anxious, ill-requited toil is the punishment of the man. The concluding pentastich goes back upon the penalty of death, which was attached to the transgression. This penalty is now explained as anxious toil, resulting in eventual death. Death is represented

as a returning unto the ground, and a becoming again the dust, out of which God had originally formed him.

X. The Banishment from Eden.

And God made for the man and for his wife,
Tunics of skin and clothed them.
And God said, Behold the man!
Has he become like one of us,
Knowing good and evil?

And now, lest he should put forth his hand,
And take also of the tree of life,
And eat and live forever;
God sent him forth from the garden of Eden
To till the ground.

And drove out the man,
And caused to dwell on the east of the garden of Eden
The cherubim and the revolving flaming sword,
Guarding the way to the tree of life.

This strophe is composed of a pentastich and a nonastich. In the first line the Masoretic text has omitted the article with **אֵל**. This should be restored. We regard the relative clause: "Whence he had been taken," at the close of the twenty-third verse as a prosaic editorial note.

The pentastich represents that God gives clothing to the guilty pair. The clothing suited to fallen man is not fig leaves and girdles, but the skins of slaughtered animals. We are at once confronted, therefore, with death in the animal kingdom. The animals, which had been formed for the service of man in the garden, now give their life in order to furnish him with appropriate clothing. Death in the animal kingdom teaches man to prepare for his own impending death. The tristich, which closes the first part of this strophe, represents God as speaking to the heavenly intelligences, and calling their attention to the condition of the man. There is a holy irony in the divine words, "Has he become like one of us?" that is, like one of the spiritual intelligences, the cherubim and the holy angels.

The serpent had promised the woman that eating of the tree would open their eyes and make them like God. God had appointed the tree to be a means of teaching them the difference between good and evil. They were learning, under divine guidance, to know good and evil as God and the holy angels know it, by a theoretical and objective knowledge of the evil, and an experimental and internal knowledge of the good. They were constantly growing more like God and the holy spirits, as they advanced in this knowledge. They have now broken away from the guidance of God, and followed the guidance of the evil spirit. "Has he become like one of us?" says God in holy irony to the holy spirits who are round about Him. Nay, man has become like the evil spirit. He has an experimental and internal knowledge of the evil. His knowledge of the good is an external knowledge of that which he himself has lost, but now sees external to himself in God. There is also in this tristich a strain of triumph over the machinations of the evil spirit.

The nonastich gives an account of the banishment of the human pair from the garden of Eden. It is composed of a hexastich and tristich. The hexastich gives an account of the banishment itself, and of the principal reason for it. There were two trees in the garden, which were contrasted in their nature and in their effects, the tree of life and the tree of death. It was not proper that the human pair should partake of both at the same time. He, who had partaken of the tree of death, and incurred the penalty of death, could not be permitted to have access to the tree of life, to eat of it and live forever. Sinful man needed redemption, and redemption required that he should die; and only through death gain everlasting life. Furthermore, man, the sinner, should not be permitted to enjoy the happy tillage of the garden of Eden. He must go forth from the garden and till the ground, which had been cursed, and by thorns and thistles and the sweat of anxious tillage, learn repentance unto salvation.

The closing tristich of the poem presents us with a picture

of the guards of the garden, which prevent human access to it. These are the cherubim, and the revolving flaming sword. The cherubim are exalted spiritual intelligences, who are always associated with the divine throne whenever it appears in theophany. The abiding of the cherubim at the entrance of the garden of Eden involves the abiding of the theophanic presence of God there. The throne of God was erected at the entrance of the garden, whither the banished human pair might ever turn in worship. With the cherubim are associated a revolving sword, probably conceived somewhat after the form of the disc represented as the most potent weapon of the Babylonian deities. It is a fiery flaming blade, because it is wielded in the midst of the blazing glory of the theophany.

Thus the poem of the fall of man presents in ten equal strophes the saddest story in human history.

III.

THE VOCATION OF THE CHRISTIAN MINISTRY:

*Studied in the Light of the Lord's Prayer.*¹

BY PROFESSOR E. V. GERHART, D.D.

THIS prayer, taught by our Lord, we may meditate upon in two ways. We may first consider the formula agreeably to its *explicit* purpose and character. It is a *prayer*. As a prayer it fulfills a twofold purpose: It is the primary type and model of all true Christian prayers, and it is an office of worship that may be, and ought to be, used by Christians both in the closet and in the sanctuary. These words of Christ may be pronounced an indispensable part of ideal congregational worship.

The Lord's Prayer has also a profound *implicit* significance. Underlying and pervading it there is a distinctive theology and a distinctive philosophy. Both are eminently practical. Its philosophical theology is the foundation both of an effective gospel ministry and of a truly Christian life of practical godliness. Under this second aspect I propose at present to consider the liturgical office dictated by Jesus Christ.

The Lord's Prayer contains positive ideas which are an answer to the metaphysical questions put by philosophy in all ages.

There is here a doctrine concerning God and man; concerning the kingdom of God and the relation which He sustains to it; also a doctrine concerning the antagonism between Christ and Satan, between light and darkness, good and evil. Besides,

¹ Originally an unwritten discourse preached before the students of the Theological Seminary, Lancaster, April 27, 1884, now, in response to special requests, written out (on the basis of notes taken by a student at the time) and committed to the press.

there is taught in this prayer a truth which supplies the principal need of ministers, in order that they may take a firm stand and do effective work against the powers of sin.

Let us, therefore, endeavor to look at the inner pavillion of Christian truth, in other words, *present the vocation and character of a minister of the gospel as implicitly taught* by the wonderful organism of words called the Lord's Prayer. In discussing the general theme *three* points will demand consideration :

1. The positive work of a Christian minister as by implication set forth in the first part of the Prayer ;

2. The dependence and sufficiency of a minister in the conflict with the kingdom of darkness ;

3. The order in which these two things—the positive work and the conflict with evil—are related to one another.

I.

The positive work binding the conscience of a minister of the gospel is rooted in the direct relation which God, our Father, bears in Jesus Christ, to us, His servants.

The prayer begins : Our Father, who art in heaven. God is in heaven ; we are on the earth. Earth and heaven are different and opposite realms. The difference is not local nor temporal. It does not prevail according to the laws either of time or of space. Opposition and difference exist as to quality and kind. The truth of heaven is given in and with the idea of God ; the truth of earth is given in and with the idea of man. As man differs from God, and the creature from the Creator, so does the earthly differ from the heavenly. As between God and man, between the eternal and the temporal, there is a deep, broad gulf, so there is a deep, broad gulf between heaven and earth, between the heavenly existence and the earthly existence. It is necessary and important clearly and firmly to maintain the distinction and the difference between these two realms.

It is said : God is everywhere. The proposition is valid. I do not question it. But it may with equal propriety be said : God is nowhere. He has no location on earth, no defined position in

the universe like the position or location predicable of man. Using words in a sense properly applicable to man, we must declare, agreeably to the philosophy of the Lord's Prayer, that God is nowhere on the earth. Instead, He is in heaven. God bears a relation immediately to Himself, eternally above and independent of the earth and all creatures, a relation generically different from that which He bears to all objects not Himself. Heaven is the glorious abode, the absolute communion of God, the Father and the Son and the Holy Ghost, with Himself, unchangeably blessed, as the triune God Himself is unchangeably love.

The personal creature, man, bears a relation to himself which is peculiar to manhood, distinguishing man from God, and man from every other creature. His temporary finite abode is the earth, an abode which is blessed or miserable, according as man's moral and spiritual position and activity are true or false.

Human philosophy is prone either to separate or to identify these two distinct realms, God and man, heaven and earth. If separated, the opposite terms, man and God, the earthly and the heavenly, remain, but there is no communion between them. Each stands apart from the other. God has no sympathy with temporal or finite affairs, and man has no direct interest in the divine life of blessedness in heaven. If identified, the difference between earth and heaven vanishes; but then the reality of the terms themselves is dissolved into nothing. Heaven is abolished, and earth is a dismantled ship at sea without a pilot or rudder, without cargo or haven.

Christ, on the contrary, affirms the reality of heaven and of earth, and their essential difference; but with no less certainty also affirms sympathy and communion, in Himself, between God and man, between God's infinite abode and man's finite abode. However deep the gulf of difference, in Him there is a direct relationship between these opposite realms. He is the unity of essential godhead and essential manhood. In Him, therefore, Heaven and earth meet; the infinite life and the finite life, the eternal realm and the temporal realm, are internally conjoined;

and we address God: *Our Father*. Though God is in heaven and we on the earth, He infinite and we finite, yet, notwithstanding the deep, broad gulf between the Creator and creature, between His holiness and our unholiness, there is an immediate fellowship between Him, the Father, and us, His children. In Christ this relation is on the one side parental, and on the other filial. He and the members of His kingdom are one household of love. The Father loves us with an infinite love; though finite, we are capable of receiving and enjoying His love. In turn, we, His children, love Him with a finite love; and though infinite, He rejoices in our filial fellowship. In Christ this fellowship is real, vital, direct. No authority, no organization, intervenes, in an external way, between the Father in heaven and His adopted children on earth.

In this direct filial relationship the true minister of the Gospel stands, representing the authority, the truth, and grace of God in His kingdom; his solemn vocation being to hallow the Name of His Father in heaven.

The *Name* of the Father is the Father Himself as He goes forth in different modes of manifestation. By the Son His eternal idea of the cosmos has been realized in a first creation, the universal whole of things, culminating in man, the crown of creation, and bearing God's own image. All original laws and normal relations declare His immanent will; all kingdoms reaching their unity in man proclaim His wisdom. The wisdom and goodness, the power and authority, the organization and design, discernible in the natural world, manifest, according to its measure of capacity, the hidden nature of the Father. Pre-eminently, however, is the new creation in Jesus Christ the self-manifestation of the Father. The personal life of the God-man on earth, His transcendent history on His mediatorial throne, and His impending Second Advent lead forth the fatherhood of God into the light of day. He who beholds the life of the incarnate Son beholds the life of the eternal Father. I may even say that the Name of the Father is Jesus Christ. Not that the Father and the Son are identical; but that the

Son is the perfect image of the Father. God, as absolute spirit; spirit as uncreated life, original light, unchangeable love,—lives, speaks, ministers to human misery in the person of the Son of man. The word *Christ* accordingly expresses the wholeness of the Father's heart.

The Name of the Father it is the vocation of the minister to hallow. The first petition of this great prayer represents the chief end of the ministry; reveals the inmost desire and purpose of a faithful minister. In general the Name of the Father is to be hallowed by two methods.

The one is negative. God is the absolute Good. Like Himself, all His activity is good. As in heaven He lives the life of love, so in all His relations to men, He deals with them according to the wisdom and righteousness of love. To Him and to all His works evil is antagonistic. He turns with infinite aversion against the wrong, the inhuman; against all forms of immorality and vice. Negatively, you hallow His Name when you dissociate from Him the evil, the impure, the unlovely. In the degree in which a minister, by word and deed, in the pulpit and at the altar, casts out as evil that which is evil, and by manner and conduct reveals uncompromising antipathy to all forms of the impurity of sin, he so far forth declares the sanctity of the Father.

The other way of hallowing the Name of the Father is positive. This is the leading aim of the institution of the ministry. Being in Himself the noblest good, the original and unchangeable perfection of the right, ministers are called and ordained to this sublime end: in words to declare God to be for Himself the all-sufficient good, also the only satisfying good for all men; but especially in their life and conduct, in their deeds and ministrations, to embody and illustrate the supreme Good, that thus both personally and officially they may be the living manifestation of the positive righteousness of the Father. Devoted to the right for its own sake, and governed by the law of love revealed in the personal history of Jesus Christ, you in every position which you may occupy, and in all your relations

as men, citizens, and the ambassadors of Christ, by your self-consecration to things good, pure and of good report, are to sanctify the holy Name. The Church sees the divine life of holiness in your hearty devotion to truth and goodness. The Church comes under the sanctifying power of the Holy Name by the spirituality, the conscientiousness and sanctity of the lives which you live. Then you and your people fulfil, according to the measure of the grace appropriated by each, the prayer: Hallowed be thy name.

Further, in the degree that the Father's Name is sanctified by the sound words and the righteous lives of ministers and people, the outside world learns the great truth that the sanctity of the Father is the wisdom and holiness of the immeasurable love manifest in our Lord Jesus Christ.

The hallowing of the Father's name implies the existence of a holy realm, in which the Father reigns. The kingdom of the Father is a new kingdom, and stands opposed to the kingdom of moral evil. The apostasy of the first man has produced a dark realm on earth, in which sin works and rules. The fidelity and sinless perfection of the Second Man, or His life of pure devotion to His Father's will, has founded the kingdom of God, the realm of purity and holiness. Here, by the life and redemptive work of the Son, the Name of the Father reigns through the regenerating and sanctifying agency of the Spirit.

Into the kingdom of the Father we have been baptized. In it we are nourished by its own food and drink. By the authority of this kingdom you are, through ordination, to be invested with the right to minister at its altars and to proclaim its new doctrines and new commandments. From its wisdom you receive light; by its strength you are to be strong; by subjection to its law you are personally righteous, and you become purer and holier day by day; and by the anointing continually imparted to you through the Spirit of the Father in this new spiritual realm, you may be faithful in the service of holiness to the end of your days, even increasing in self-denying devotion as the circling seasons of future years come and go.

Standing in the kingdom, and living by its heavenly life, you hallow the Name of the Father in the degree that you are efficient organs of the coming of the kingdom. The kingdom has come, established on the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone. The kingdom is now in process of coming. It is asserting deeper force, and more extensive sanctifying influence upon the nations. And the kingdom will continue to come until its history of regeneration and sanctification shall be consummated.

The Name is hallowed in the degree that the Father's kingdom subdues to the authority of Christ the nations of the earth and the hearts of individuals. Ministers fulfill their vocation by enriching themselves from the heavenly resources of this kingdom. In the world there are for them no positive resources. In the service of the world there is for them no work to do. The best service they can render the nations of the earth is to subdue the nations to the authority, and enrich them with the divine wealth of this kingdom.

As ministers promote the growth of the kingdom, subduing men to the obedience of the gospel, and enriching them with its unspeakable treasures, they make holy and glorious the Name of the Father, thus fulfilling the end of their great commission. That the name of the Father be hallowed by the coming of the kingdom is His will. Of the Father's authority there is a two-fold fundamental expression: Thou shalt love the Lord, thy God, and, Thou shalt love thy neighbor as thyself. Of this two-fold authority the kingdom is the true realization and the fulfillment. Christ, the founder of the kingdom, revealed the whole truth of the twofold law, and revealed it not so much by words as by a perfect illustration of it in His personal history. He fulfilled the Father's will on earth; He is now perfectly fulfilling that will in Heaven.

It has been said that in heaven the Father's will is done by the angels, and the perfection of angelic obedience is the standard of obedience for the members of the kingdom on earth. Doubtless it is true that holy angels do the Father's will per-

fectly, according to the measure of their finite capacities. But I question the adequacy of this interpretation. Not the obedience of the angels, but the fulfillment of the Father's will by the Son of Man is in Scripture set before us as the ideal of the holy service of Christian love.

The will of the Father was eternally done by the reciprocal communion of absolute love between the Son and the Father in the ineffable glory of the Godhead. That love is brought to light when the Son comes into the world to reveal God and redeem our fallen race. Living in the God-form of existence in heaven, He passed from the infinite realm to our finite abode, taking upon him the man-form of existence on earth. Found in fashion as a man, He humbled Himself under the condemnation of the law by man broken, and became obedient unto death, to the end that in Himself He might destroy sin and perfect man in a new communion of divine love. This deed of love was, this is, the Father's will; the will done, not by angels, but done alone by the Son incarnate. Accordingly, our Lord says: A new commandment give I unto you, that ye love one another; even as I have loved you, that ye also love one another. Again: This is my commandment, that ye love one another, as I have loved you. He translates the old command into a new command. True self-love is not the sufficient measure of fraternal love; that measure is His own love to men, fulfilled by laying down His life for their redemption. This new deed of love is the doing of the Father's will; the complement of it is the perfection of obedience at the right hand of the Father, where He ever liveth, carrying forward, in behalf of fallen men, the work of regenerating and saving love.

Christ revealing the Father's heart in His self-humiliation, Christ now fulfilling the work of redemptive love in Heaven, is for us all, especially for a minister of the Gospel, the true illustration of obedience to the Father's will. As Christ did that will in the flesh, as He is doing that will in His state of glorification, so are you to do the Father's will in the work of the holy ministry. There is for you no law, no example, other than the

unique life of our Lord Jesus Christ. No angel, no archangel, is the criterion of the spirit that is to animate and characterize the faithful minister of the glorious Gospel.

If it be your sole aim to do the will of the Father as Jesus has fulfilled, and is now fulfilling that will, the kingdom of the Father will come with power, and extend its dominion, through your ministrations. And as you labor to advance the kingdom by fulfilling the will of divine love agreeably to the pattern of Christ's obedience, you will accomplish the great end of your ministry; you will hallow the Name of our Father who is in Heaven.

II.

Who is sufficient for these things? Paul replies: I can do all things in Him that strengtheneth me. To fulfill the work of the ministry according to the standard set by Christ is a great and difficult work, demanding spiritual strength and bodily support. The resources adequate to the performance of its manifold duties no one can find either in himself or in his fellow-men. He who imposes the obligation, is also the One who nourishes your spiritual vitality, and ministers to the needs of soul and body.

Says our Lord: Give us this day our daily bread. The minister needs heavenly food. He also needs earthly food. For he is correlated to two worlds. Christ recognizes your human relations as really as your divine relations. All the exigencies arising from this twofold attitude are met by your Father in Heaven.

The supply of your temporal and spiritual necessities is the fruit of the faithful performance of your ministerial work. The location of the petition for *bread* in the structure of the Lord's Prayer is not accidental. It forms a transition from its positive to its negative hemisphere; and is analogous to the position occupied by the command to honor father and mother in the structure of the Decalogue.

When we do the will of the Father after the pattern given by our Lord we promote the growth of the kingdom; by promoting

the growth of the kingdom we hallow the name of the Father; and when we hallow the Father's name, we receive a two-fold benefit: Heavenly nourishment, and better personal fitness for performing greater services and obtaining greater blessings. Heavenly manna descends from the Father to those who with a true heart labor for the coming of His kingdom.

From the same source and according to the same law comes the needful supply of your bodily wants. You require food and drink, raiment and shelter, books, home and friends. But these gifts are not bestowed by means of a secular vocation, nor by cherishing a secular spirit. "Even so did the Lord ordain that they who proclaim the Gospel should live of the Gospel." The kingdom of Heaven is on earth. It reigns in the hearts of believers; it exerts an elevating influence on the life and conduct of unbelievers; and it appropriates to its service the laws and forces of external nature. When you consecrate your time and strength to the kingdom, subordinating all social relations and all earthly ends to the coming of the kingdom, you will experience the fulfillment of those enigmatic words of our Lord: "Seek ye first His kingdom and His righteousness; and all these things shall be added unto you." Your spiritual nourishment will be rich in the degree in which you seek, first and always, the kingdom of the Father. In that degree also you will be lifted above the world, and become independent of the ordinary secular conditions of a livelihood.

I have said that the petition for *daily bread* occupies a two-fold position, being intermediate between the positive life and the negative attitude of Christian people and of the Christian ministry. The spiritual strength and earthly support derived from fidelity to the kingdom, conditions your ability firmly to maintain the conflict with the powers of darkness.

The kingdom of heaven erected in the midst of this fallen world, is a declaration of hostility to sin, proclaiming a deadly and persistent war against Satan and his mighty empire. That empire assails the ministry in two ways: from within and from without.

Moral evil is a perverting force active in your own hearts, and shows itself in manifold shortcomings. Moral evil also is a vitiating force in the complex social organism of which you are members. From without, sometimes with greater and sometimes with less force, it is a temptation, a trial of your fidelity to the kingdom, or a direct solicitation to wrongdoing and to the exercise of an erroneous judgment. You are exposed to numberless external dangers.

From within evil works like a subtle poison. Relatively to the kingdom of the Father it weakens faith, obscures spiritual perception, and produces obtuseness and sluggishness of soul. Ministers fail of the perfect fulfillment of their obligations to Jesus Christ. Relatively to the empire of Satan, the plastic force of evil within strengthens the false action of the natural appetites, secretly bidding welcome to the approaches of Satan and the allurements of the world.

Moral evil is active from within and from without at the same time. Ministers and laity alike are liable to become the victims of a conspiracy. The flesh, the world and the devil are one in the work of defeating the great ends of the kingdom of the Father ; they combine to neutralize or destroy the effectiveness of the ministry. The issues between good and evil, between right and wrong, between the officebearers of the kingdom and the empire of Satan, are inevitable and perpetual. The calling of the minister imposes the obligation to carry on a *constant* spiritual warfare.

How shall the minister make a firm stand ? What shall he do to achieve the victory ? How may he be faithful to his great trust in the kingdom of heaven ?

The true answer is found in the unexpressed wisdom of the Lord's Prayer. Beholding the world of moral evil by which believers are encompassed ; knowing the numerous shortcomings of his people, and the severe moral ordeal through which every layman, every minister, is passing ; and emphasizing the war which the Evil One is ever waging against the kingdom of heaven ; Christ fixes confidence and hope, not on antagonism to

sin and Satan, but on consecration to the Father and the Father's kingdom. The eye of the soul he does not turn in upon itself. Sin is not to be destroyed by the contemplation of sin. Temptation is not to be overcome by intensifying the consciousness of temptation. No one achieves a victory over Satan by the study of Satan's wiles, or by an analysis of the complex forces active in his empire.

Instead, the wisdom of Christ introduces a different method; turning our eyes from the evil to the good, from the empire of Satan to the kingdom of heaven. Wisdom and strength must come from above, not from ourselves, not from the experiences of temptation, not from a negative resistance of Satan. Ability to resist evil is developed by doing the right, to stand firm against temptation by positive activity in the service of the kingdom.

Here we are touching the question concerning the order in which the positive and negative phases of the work of the ministry is to be pursued.

III.

The organization of the Lord's Prayer implies the two-fold general vocation of laymen and of ministers, namely, to do the good and shun the evil, to promote righteousness and put down sin, to serve God and resist the devil. The kingdom of light is, in the present perverted condition of our race, at every step of its progress opposed by the kingdom of darkness. The former does not accomplish its positive end except in as far as it weakens, eliminates and conquers the latter.

What relation do these two aspects of one calling bear to another? To this question two answers may be given.

The one proposes a negative method. This looks first and prevailingly at moral evil, analyzes it, strives to beat down its agencies, and to deliver the victims of sin from its dominion, in order to make room for the coming of the kingdom of God.

The other proposes a positive method. It fixes attention and reposes confidence mainly on the truth, the goodness, the love,

and wisdom at hand in the kingdom of God, in order to advance the kingdom by teaching, asserting, developing and fulfilling the elements of its own life, and thus effectually to rescue the world from the falsehoods and miseries of sin.

The Lord's Prayer moves on the principle of the latter or positive method. It passes from heaven to earth, from God to man, from the hallowing of the Father's name to the forgiveness of sin, from the coming of the kingdom to the resistance of temptation, from the doing of the will of the Father to deliverance from the Evil One. The philosophy of Jesus Christ latent in this office of worship furnishes the answer to the question as to which of these two methods is dictated by the genius of the Gospel.

There is only one effectual way by which you may labor successfully in the service of the kingdom; that is, by living the positive righteousness and proclaiming the positive truth of the Gospel. The might of Christian truth is in the Christian truth; the virtue of righteousness is in righteousness. There is no means for putting down moral evil, but by affirming the good in word and in deed; no way of ceasing to do wrong but by doing the right. Evil has no resources but in the service of evil; wrong has no power but to multiply wrong. Need it be said that sin is no part of the Gospel? That the Gospel can derive no aid and support from the denunciation of sin, nor from the analysis of human depravity? That the ways of malice and wickedness are in no sense means for the coming of the kingdom?

Some ministers make a great mistake when they imagine that there is evangelical gain in directly fighting with the kingdom of darkness; that they may diminish evil by portraying evil, or weaken sin by exposing sin. In such an attitude of opposition there is indeed a measure of propriety; for correct views of moral evil are important, and a true Christian life is unquestionably at all points contrary to every degree and kind of moral evil. I neither overlook, nor ignore, the fact that the Gospel and the work of the ministry are closely

related to the dark side of human nature. But the darkness of sin cannot be dissipated by putting emphasis upon it. The fulcrum of gospel leverage is not sin but righteousness; not denunciation of wrong but love; not resistance to the kingdom of darkness, but the affirmation of the kingdom of light. The difference is one of emphasis and of relation.

The positive and the negative, or the affirmation of the right and the exposure of the wrong, both necessarily enter into the true evangelical method of ministerial labor; but the structure of the Lord's Prayer teaches that the strength, the effectiveness and joy of the ministry depend on the positive method of teaching and of ministration. All your resources are in the kingdom of the Father. You will be firm, spiritually rich, and mighty in the pulpit, as you aim steadily at hallowing His name by doing His will. For the Gospel is primarily divine truth and righteousness, faith in Christ, love to God and man, peace and joy in the Holy Ghost.

Occupying this evangelical attitude you will labor with confidence and hope, whatever the opposition by which you are beset, or however powerful, apparently, the evils and vices of society which resist your aims. Here is found the secret of true spiritual courage. Do not look to the fruits of your labor for confidence. The best encouragement is not to be derived from your success; but the best success depends on evangelical courage. Courage and confidence have no uncertain source. That is ever the same, whether the sky be clear or lowering, whether the enemies of the Gospel be many or few, whether sinners become obedient to the faith by thousands or only by scores.

The kingdom has an immovable foundation. Confide in it alone, and you will share its immovableness. The kingdom is the living fullness of heavenly powers, adequate to all emergencies, theological and practical, in the future history of your ministry. You can be as mighty for good as is the kingdom, in the measure that you confide solely in its life-powers, and by faith and prayer make them your own.

But if you depend for strength on your acquirements, or

deem it your principal calling to do battle against sin, or draw your encouragement from your success in achieving victories over Satan, you will be comparatively weak, you will have but little joy, and be harassed by much false concern. You will measurably fall short of the great end to accomplish which you are called to be the ambassadors of Jesus Christ.

I most earnestly counsel you to turn away from this unscriptural method. Attempt no reversal of the wisdom of the Lord's prayer. Do not in your ministrations try to pass from man to God, from darkness to light, from hatred to love, from Satan to Christ. Let it not be your chief purpose to portray vice, to analyze the deceitfulness of the depraved heart, to expose evil and denounce sin. Put your trust unconditionally in the *omnipotent Truth* of the Gospel. Christ has broken the dominion of sin, destroyed death, conquered hell. This victory is for you, the firm vantage ground. Plant your feet upon it. Take unto you the whole armor of God, that ye may be able to withstand. That armor is the girdle of truth, the breastplate of righteousness, the gospel of peace, the shield of faith, the helmet of salvation, the Word of God, prayer and supplication in the Spirit. Thus arrayed, you will be able to stand against the wiles of the devil, quench all his fiery darts, watch with all perseverance; and utterance will be given unto you that you may open your mouth boldly to make known the mystery of the Gospel. Then you may be fearless, when others are fearful; your courage may rise, when wickedness becomes defiant; your soul may be hopeful and joyous amidst great perplexities; and you will win many men to Christ, even from the ranks of His bitter foes.

IV.

THE WILL.

BY REV. C. R. LANE, PH. D.

THE problem of the will is one that has engaged attention, as long as history has preserved any record of discussion with regard to the nature and operations of the human mind; and it is no nearer a satisfactory solution now than it was at the earliest known consideration of it. This fact is enough to prove that the subject is one of great difficulty, either in itself, or its surroundings, or in both.

This subject, which is so difficult as mere matter of Metaphysics in regard to the truth of things, is also one of exceedingly great importance in view of its relation to moral philosophy, because it concerns the very ground of our accountability, and to the interpretation of the Scriptures, because no sane man can believe that the Scriptures teach what he believes to be contrary to the very constitution of his nature. In view, therefore, of these relations, as well as the fact itself, it is not wonderful that all questions pertaining to the will have been discussed with so much care and zeal and thoroughness, and as far as the resources of the human mind in its present condition are concerned, exhaustively. For the discussion has had all the advantages that arise, not only from that natural curiosity which desires to know what is true in fact, and from that perverseness, born of partisan zeal, which desires to maintain and defend opinions once adopted and proclaimed, but also from the regard men have to right and duty as such and as related to their own best interests both in this life and that which is to come. Every imaginable advantage, therefore, that any subject can have, this subject has had in the length of the debate and

the stimulus it supplies to the debaters. It cannot be expected, therefore, that anything new can now be offered. All that can be even hoped for is a clear and fair presentation of a subject, which, in view of its acknowledged difficulty, requires the most careful consideration, and in view of its far-reaching consequences, whatever solution is adopted as correct, challenges the most earnest attention of each succeeding generation.

I.

In regard to a subject at once so difficult and so important, it is proper to attempt, at least, to clear it as far as possible from ambiguity, not with the hope of doing what has never yet been done, viz., to present the subject so that it cannot be misunderstood, but in such a way that those who really desire to know what is intended will be at no loss to find out what is meant.

In order to this, the first thing to be done is to separate the two entirely different, yet equally well authorized meanings of the word will: namely, on the one hand, as including the affections and desires, as the word is used when the mental faculties are classified, as understanding and will; and on the other, as a faculty or power of the mind distinct from the affections and desires, as it means when the mental faculties are classified as understanding, affections and will. For what is true when the word is taken in one of these two meanings is false when it is taken in the other. In this paper, the word is taken in the latter sense, namely, as a faculty of the mind distinct from the affections and desires.

When the word will is taken in this sense, the all-important and the only important question is, Why are the volitions, that is, the acts of the will, this way rather than that?

To this question two, and only two, radically different answers are given, founded on two radically different theories and leading to radically different results. One of these answers is that the volition is the way it is rather than some other way on account of the state of mind produced by the motives presented, viewed as reasons; and the other answer is the

volition is a sovereign act of the will, independent of the understanding, as convinced or unconvinced, of the affections, as drawn to or repelled from it, or of the conscience as to the right or wrong of it; independent of any influence motives of any kind can exert as reasons and of any state of mind they can produce. For, if any of these things in any way exert any influence, then the volition is not sovereign, that is to say, it is not a free act of the will, but it depends for its existence as it is on something external to the will, as its cause. The theory on which the first answer is given is known in the history of the discussion as that of rational spontaneity, *Lubentia rationalis*; and the other as the theory of the self-determining power of the will, viewed as a distinct faculty of the mind and acting independent of motives, as opposed to the self-determining power of the agent acting in view of motives regarded as sufficient reasons to determine volitions this way rather than that or insufficient.

Inasmuch as all that has been said is important only as it leads up to this statement of the issue, and as all that is to follow is of account only as it bears upon the correctness or the incorrectness of the one theory or the other, it will not be amiss to restate each of the theories as a whole, both directly and by way of contrast.

The one theory assumes that the rational agent, not his will, is self-determining, and that his volitions in any particular case are determined this way rather than that by the motives as he views them, namely, as reasons valid or invalid; and, consequently, when the nature of the agent is given and the motives, then the view he takes of them is also given, that is, the volition itself is given. For this reason this theory, called that of rational spontaneity, as to its nature, is also called the theory of moral certainty, as to its results. Moral, because the nature of the connection on which the certainty depends is wholly different from that which exists between material things, yet certain, because the rational agent must act according to his rational nature, that is, in view of reasons which seem good to himself in the circumstances in which he is placed.

The other theory is that the will, not the rational agent, but the will itself, as a faculty of the mind, is a sovereign, that is, the will is free from, because it is superior to any and every influence external to itself, independent, on the one hand, of the understanding and the affections; and on the other, of any subjective state of the mind and also of the particular circumstances in which it is called to act. Very properly, therefore, this theory, in regard to the view it takes of motives and their influence, is called the theory of indifference: and, in view of the consequences which flow from it, the theory of contingency, for volitions dissevered by the sovereignty of the will, both from the nature of the agent and from the influence of motives, are, by the reason of the thing, as well as by the final cause of the theory, uncertain—unknown and unknowable, even to Omniscience, until they are actually made. For what is knowable is known to Omniscience, and if they are known, they are no longer contingent as to their existence, but certain.

Such are the two theories, which their respective advocates and opponents have been attacking and defending from the beginning. In this work they are still engaged as actively and as zealously as ever, and as fruitlessly, as far as any well-grounded hope of agreement is concerned. For the very things which the advocates of the one theory consider as arguments in its favor, the advocates of the other view, as grave, if not insuperable, objections: and yet, between these two theories, each consistent with itself, but totally irreconcilable with the other, and having indeed nothing in common, except the admission that volitions do in fact exist:—between these two theories so diametrically opposed to each other, both in their nature and consequences, we must choose. For the ingenuity of men, stimulated by natural curiosity, by partisan zeal, by the love of truth and regard for duty and by their reverence for the Word of God, has been unable to present any other theory, either between these two or outside of them, which has commanded the continued assent of any considerable body of followers. All that remains, therefore, to be done, is for the

advocates of each to maintain their own views by such arguments as seem satisfactory to themselves, and to meet as best they can the arguments of their opponents.

II.

In regard to any metaphysical subject, the appeal is,

First. To consciousness, and in regard to this subject, it may be affirmed, 1st, that the rational agent is not conscious of anything within him acting independently of himself; but he is conscious that it is he, himself, who exercises volitions directly according to the information he has, the desires of his nature and the obligation of what he feels to be right. Between these feelings and desires on the one hand and himself on the other, there is nothing made known by consciousness as acting independent of the state of mind these things produce and competent to overrule it.

2d. The power to make volitions is itself a property of the agent, and, therefore, as a property, it cannot be free in the sense that it is independent of the agent; but it is related to him in the same way all the other properties are. For we can no more conceive of the will as free to will as it wills, regardless of the effect produced on the mind of the rational agent by the influences which are operating on it, than we can conceive of the freedom of the understanding to reject the truth of an axiom, or of the affections to take delight in what is repulsive to them, or of the conscience to approve of what it feels to be wrong. It is not, therefore, the will or any other faculty that is free, but the agent in the use of his faculties. It is not the will that decides for the agent, but the agent, in the use of his faculties. On any other view, the will, which as the power of volition is only one element in personality, is itself a person, to the exclusion of intelligence, which is as necessary to personality as volition.

Secondly. All the acts of a rational agent can be classified as spontaneous and deliberate.

As to those acts which are spontaneous, whether instinctive

or intuitive, they are the direct and immediate outcome of a rational nature, and as such they are intelligent, the result neither of mere animal impulse nor of reflection or reasoning. They are as they are in virtue of the nature of their subject, noble or ignoble, good or bad according to the nature in which they have their origin ; and they show most clearly what that nature is, because they are voluntary in the sense that they are in accordance with the will taken in the large sense, that is, as including the affections and desires ; but they are not voluntary in the sense that they are the result of reflection or any conscious process of reasoning. These acts, therefore, by the statement of the question are excluded from the present discussion.

On the other hand, all deliberate acts are rational, not simply as of a rational nature, but also because they are done for a specific reason and have that reason as the ground of their existence, the way they are rather than some other way. This reason for doing or not doing, or for doing this way rather than some other way, may be good or bad in itself and in the view of others, but it is both valid and sufficient in the view of the actor.

For 1st, all such acts imply in the first instance doubt as to what is right or wise to be done ; and this doubt leads to an investigation of the facts in the case and to a consideration of their importance and bearing as reasons on the one side and on the other. Of this consideration comes the decision. In the view of two different agents contemplating the same facts and reasons, the conclusions may be the same or different, but the view taken by each is to him the ground, reason or motive for the act ; and for him to decide differently would be an act of self-stultification. A volition, therefore, is a rational act, not one done with an absurd disregard of the facts made known by investigation, or with an insane disregard of consequences, but done for a reason considered as sufficient and in order to an end deemed desirable, the act of an agent in the use of all his faculties, and not the act of one faculty acting independently of and contrary to the other faculties and to himself.

When the mental faculties are compared among themselves in their relations to deliberate acts, it is the province of the perceptive faculties to apprehend the facts, of the understanding to consider their importance, of the affections to judge of any of the courses that seem open, as desirable or undesirable, and of the conscience to decide as to their moral quality. When all this has been done, then and not before, the will, up to this time held in abeyance, is called into exercise, not as the master of the other faculties, but as their servant, not to will as it wills, but to choose in accordance with what the other faculties view as true or desirable or good. In all deliberate acts, therefore, the will is not superior to the other mental faculties, but dependent on them; for otherwise deliberation would be the most foolish of all follies, laborious in its processes and yet fruitless in its results, always toilsome, often perplexing and never useful to the end for which it is professedly made. For it can be useful only as far as it is influential; but if it is influential to secure a volition this way or that as the result, then the volition is not a sovereign act, which is contrary to the theory of the will's self-determining power.

Thirdly. In line with the theory of rational spontaneity in relation to deliberate acts is found a very ancient and widespread practice, namely, that of using argument and persuasion to induce men to do certain things, or to leave them undone. But if the will, in order to its legitimate exercise, must be indifferent, then the more conclusive the argument and the stronger the reasons, that is, the more they are in accord with or opposed to the nature of the agent and suited or otherwise to the circumstances in which he is placed, the further is the will from the exercise of volition. For if the will must be indifferent, it must postpone action until everything external to itself has ceased to operate as an influence; that is, argument and persuasion are worse than labor lost. For, on the other hand, they have no tendency to secure action one way rather than another; and, on the other hand,

they are by the theory an effectual cause of delaying action until the equilibrium of indifference is restored. But this result, logically true by theory, is certainly contrary to the common judgment of men as made known by their conduct, and persisted in so long and so commonly as to suggest intuition rather than reasoning and experience as the ground of their convictions that argument and persuasion are of use for the reason that they tend as causes to produce the volition which those who use them desire to secure as an effect.

At this point comes up the objection to the self-determining power of the agent, that by it, as the theory of moral certainty, the volitions become a series of causes and effects, and therefore that they are not free but necessary.

The force of this objection, as far as the objection has any force, lies in the ambiguity of the words, "free" and "necessary." For if the meaning be that the volitions must be free in the sense of independent of any reason for its existence either in the nature of the agent or in the motive, then the answer is, in the first place, that we are conscious of no such act of the mind, and in the next, if we were, it would certainly not be a deliberate nor in any sense a rational act, but one of mere animal instinct, of which freedom can be neither affirmed or denied. But if by a free volition it is meant that the volition made is the one which, all things considered, is deemed more desirable than any other, then the force of the objection fails; for it is necessary not as inevitable, that is, determined by something external to the agent, but by the agent himself acting according to his nature, and such necessity is the highest possible form of freedom, the only kind made known to us by consciousness or conceivable by us, namely, choice on the ground of preference; and it is to this very end, that is, to secure volitions in accordance with worthy motives, that parents and teachers direct their most vigorous and persistent efforts that the young may be influenced and determined in their volitions by what is honorable and good, and that by this means they may be guarded against foolish and evil volitions, and

strengthened in regard to those that are wise and good. Therefore,

Thirdly, The theory of rational spontaneity, as the theory of moral certainty, depending on the agent's preference of one thing to another, is, and that of contingency, founded on indifference to motives, is not consistent with the formation of character, good or bad. For, whatever may be the nature of the agent as wise or foolish, good or bad, his volitions are and they must be totally separated both from his nature and surroundings, and therefore also from each other. There is, therefore, in any act of the will nothing to make another act of the same kind more or less probable in the same or similar circumstances, or to make the nature of the agent stronger or weaker in one direction than in any other. For every act is a contingency in the sense that it is separate from everything else, whether nature, habit or specific motive, uninfluenced by anything done in the past and exerting no influence on anything to be done or left undone in the future; and yet within the sphere of human knowledge there are few things more certain than that all mental acts often repeated do result in mental habits, those permanent, immanent dispositions, which, as an observed fact, render a volition of one kind in any given case more probable than one of any other kind. What the agent is leads him to do what he does, and what he does confirms him in what he is; so that in the same or similar circumstances his acts are more likely to be the same way than any other; and on the other hand, by his acts, he is forming a character more and more stable, which in its turn leads to a course of conduct more and more uniform, for the reason that there is between his volitions and himself, and therefore also between his separate volitions, a real, rational and intimate connection. This connection forms what in a modified sense may be called a series, because no man, owing to his own imperfection and the consequent conflict which external motives often excite in his mind, is always consistent with himself in regard to the wisdom or folly, the right or the wrong of his volitions. But while this series,

so-called, is not rigidly uniform, it is not a neutral series; for the agent is continually becoming better and better, or worse and worse, by what he does, and therefore his volitions are always tending more and more in the same direction, whether good or bad; and yet in all this, there is nothing mechanical, but the very reverse, because every volition is a distinct and rational act of choice; and this suggests,

Fourthly, the last objection that will be considered to the self-determining power of the agent, namely, its relation to chance and fate.

1. For by the theory, there is no connection between the nature of the agent and the motive contemplated by him, on the one hand; and the volition, on the other, and therefore, in the reason of the thing as well as by the theory itself, the volition is contingent in the sense that it is uncertain, not merely as to our knowledge of what it will be, but uncertain in itself as causeless, until it is actually made. What it will be, therefore, is simply and only a matter of chance. For as the result of nothing going before, it is likely or as unlikely to be in any specified way as any other way; for the will, the only source and author of the volition must be equally indifferent to all possible ways. This conclusion, it must be remembered, is not merely a logical deduction from the theory, but it is the very final cause of the theory, namely, uncertainty as to the volition following from the indifference of the will to any volition, that is, uncertainty as to what the volition will be, is the only thing certain until the chance among all possible ways has been decided by the event.

2. There is, however, one aspect in which the will is not sovereign even in the supposition of its self-determining power; that is, it has no power over its own activity. For by its nature as a faculty and by the final cause of its existence, it must go on making volitions unceasingly; and these volitions necessary as to their existence as such, are determined by a power that is efficient as against anything and everything external to itself. The will ceases to be the faculty of

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choosing, for choice implies both a supposed difference in the object and consequently a preference in the subject, and it becomes the mere power to make volitions, untrammelled by anything that can be brought to bear upon it as the means of securing any proposed end; and this is fate. For such freedom of will is the slavery of the intelligent subject to a blind (blind, for the light of knowledge is excluded,) and tyrannical (tyrannical, for the volition has no rational ground for its existence),—the intelligent subject is in slavery to a blind, tyrannical force acting regardless of the past and tending to no object in the future, inexorable to desire, and unaffected by the use of means; and thus it introduces a fatal necessity into the operation of the will, and it does this against the person, the intelligent agent, to whom the will as a faculty belongs.

From these objections, on the other hand, the theory of the self-determining power of the agent is free. For the volition, in any particular case, is not by fate, because the result is secured by motives as means to an end. It is not, therefore, something submitted to as inevitable, but it is preferred, and therefore chosen as wisest and best; nor is it of chance, but morally certain, because it is determined by the view which the agent takes of the reasons for deciding one way rather than another. For any other choice than the one actually made would involve the contradiction that a rational being chooses what in fact he does not choose.

3. It has not escaped the common sense of mankind that chance and fate, the poles apart in some respects, are yet in other respects only different views of the same thing. For the original conception of fate is that which is determined by casting lots, (*Μείρομαι*) that is, by Chance; whence it is that the words, *Μυῖρα*, *Κλήροϝ*, *Τύχη* (*Τεύχω*, *Τύχάνω*)—*Fatum*, *Fors*, *Fortuna*, *Sors* (*Sortior*)—*Destiné*, *Fatalite*, *Fatal*, *Fortune*, *Lot*—*Fatum Scicksal*, *Looses*, *Geschick*, *Zufall* *Ungluck*—*Fate*, *Chance*, *Lot*, *Luck* (*Λαγχάνω*), *Hap*, *Fortune*, are so related in usage that it is often difficult and sometimes impos-

sible to determine which idea is the more prominent, the certainty or the uncertainty. The way these words are used, therefore, sometimes as different in meaning and sometimes as synonymous, shows that they are nearly related in theory; nor are they far separated in practice, for in each case, whether it be viewed as Chance or Fate, the use of means is equally unavailing. In this one respect, therefore, the believer in Fate and the believer in Chance stand on the same platform; for neither of them, whatever they may desire, can rationally use means to secure an end; because the use of means is in either case by the nature of the thing and also confessedly useless, or stated in another form, the relation of one thing to another as means to an end does not exist as far as volitions are concerned. This one thing, therefore, is common to Fate and Chance and to the theory of the self-determining power of the will.

The correctness of this view is still further confirmed by the fact that so many of those whose names are great in history as fatalists, have held the theory of contingency as to volitions, that is, in their view of the matter, fatalism and the self-determining power of the will are consistent with each other, and therefore, as far as their testimony goes, both Chance and Fate are equally and for the same reason, namely, because each is exclusive of the use of means to an end, inconsistent with the self-determining power of the agent, that is, with the moral certainty of volitions as the intelligent choice of an agent of known impulses, dispositions, affections and desires, to whom by the very constitution of his nature, some things are agreeable and some disagreeable, some desirable and some undesirable.

On the other hand, in reply to an argument founded on a wide-spread opinion certified by the use of language, it may be asked, is not the phrase, "the freedom of the will," in constant use, and do those who use it mean nothing by it?

These words are indeed in constant use, but taken metaphysically, for we are not now concerned with their theological

signification, they have not one meaning, but two, one corresponding with each theory of the will. As used by some, they mean the freedom as a single faculty, and as used by others, they mean the freedom of the will as including the desires and affections, that is, they mean that the agent is free. Each of these meanings is common as the other, and the one meaning is as true as the other, each in reference to its own theory, but not interchangeably. Taken in one sense, the words are in accord with the self-determining power of the will as a faculty, and taken in the other, they are equally in accord with the self-determining power of the agent; and therefore, as an argument and an objection, they have as much force on the one side as on the other; that is, the phrase "the freedom of the will" can be used neither as an argument for nor as an objection to either theory.

Such are some of the arguments which the advocates of the self-determining power of the agent as opposed to the self-determining power of the will as a separate faculty of the mind; or the same thing stated as to its results, of moral certainty founded on a definite relation of the rational agent and the objects presented to him for choice, as opposed to the contingency of volitions founded on the indifference of the will to anything external to itself as a motive or reason for willing one way rather than another—in regard to these two opposite and opposing theories; such are some of the arguments which the advocates of the one rely on to maintain their own position and some of the objections they make to the theory of their opponents.

III.

It is now proposed to examine these two theories, assuming first the one and then the other to be true, in their relation to moral philosophy and theology.

.First. The essential elements in moral philosophy are, on the one hand, that all rational beings naturally and unavoidably perceive some things to be right, others to be wrong; and on the other, they feel that they ought to do (choose) what they think to be right and refrain from (refuse) doing what they

think to be wrong, both because it is right and wrong and also because they feel that they are accountable for what they do or refrain from doing. The question therefore is, How do these feelings of obligation and accountability, which are real on any theory of the will, stand related to the two theories under consideration.

1st, the theory of the self-determining power of the will or of its sovereignty, is not, as the theory of indifference, consistent with that natural and unavoidable feeling of obligation to what is right, which is felt by all rational beings. For the same thing cannot be felt as a duty and yet, at the same time, be contemplated with indifference, without doing what is wrong. For we ought to be in favor of what is right and opposed to what is wrong. Either, therefore, the feeling of obligation to right and wrong is a delusion, or a feeling of indifference to them is wrong, for both cannot rightfully exist at the same time in regard to the same thing. But the feeling of obligation cannot be denied, because it is intuitive and universal; and, by the theory, the feeling of indifference to the obligation as a reason or motive for discharging it must also exist at the same time in order to the freedom of the volition, and, therefore, also in order to accountability for it. The agent, therefore, must first do what is wrong, namely, contemplate right and wrong with indifference before the will can put forth any volition, good or bad, that is, the agent is so placed by the theory that in virtue of his agency he must do what is wrong, not by chance or mistake or perverseness, but by the nature of his agency, that is, necessarily, and, therefore, the theory is both logically and really destructive of accountability.

On the other hand, on the theory of the self-determining power of the agent, the actor, whatever be his character as good or bad, is accountable for his volitions, because he chooses one way or another, as seems good to him, in view both of the obligation imposed on him by what he considers the right or the wrong of the act contemplated, and also of his accountability for doing what he considers wrong. This freedom which con-

sists in choice in view of obligation is the only kind of freedom necessary to moral agency, because it always carries with it the feeling of obligation and accountability; and sometimes it is the only kind of freedom possible, namely, when the simple issue is presented of doing or refraining. For in this case we must do the one thing or the other, and, therefore, our freedom, and consequently, our accountability, must lie simply and only in choosing one thing rather than another. The freedom of choice, therefore, as an act of the mind in preferring one thing to another on the ground of a supposed moral difference, and the feeling of accountability for the choice made are in accord with that law written in our nature, which imposes right as a matter of obligation and enforces the performance of duty by penalties, which, when incurred, terminate not on the will, but on the agent.

2d. The theory of the self-determining power of the agent is, and that of the self-determining power of the will is not consistent with the universal and practical judgment of men, who, when they wish to determine in a given case whether the actor is worthy of praise or blame, make inquiry as to the motive of his act. But if the will must act independently of motives, then this inquiry is all in vain; for whatever purpose is entertained or whatever end is sought, they can exert no influence as motives to volition, for by the theory the will must be indifferent to them in order that it may be free. On this theory, therefore, men do now and they always have made a great mistake when they undertake to measure the merit or the demerit of an actor by the motives that prompt him. But the theory of the self-determining power of the agent whose choices are made in view of and determined by the view he takes of the grounds presented or the end desired, is manifestly not only in accord with this universal inquiry as to motives, but it is also the ground, and the only ground, on which the inquiry can rationally be made.

3d. The self-determining power of the will, as the theory of contingency, is not in agreement with the observed fact that the volitions of some men, as made known by their conduct, are, as

a rule, one way, and the volitions of others, as a rule, another way. For, if volitions are contingent, the good man is as likely to do wrong as the bad man, and the bad man is as likely to do right as the good man; and this is saying that the principles of the agent, good or bad, are of no account as far as his volitions are concerned. But the theory of the self-determining power of the agent, as the theory of moral certainty on account of the rational connection between volitions and motives, agrees both with the observed tendency of some agents in one direction and of others in another direction, and also with the common belief that good men are less likely to do evil than evil men, and that evil men are less likely to do good than good men.

Secondly. These two theories will now be examined in their relation to theology, by way of attempting to show how they are connected with some of the doctrines alleged or denied to be taught in the Scriptures. For, while theology is neither a system of metaphysics nor of moral philosophy, but a system of truth supernaturally revealed, yet there are some truths (or errors) common to them all, and, therefore, if these truths (or errors) are held in one of the systems, they must, if consistency be preserved, be held in the others.

In discussing this part of the subject, it will serve the cause of order to consider the doctrines in two classes, namely, those which relate more directly to God, and those in which the creature is chiefly concerned.

With regard to the first class of doctrines it is to be remarked, 1st, That the sovereignty of the will, as the theory of contingency, is not compatible with the divine Omniscience. For by the theory volitions are in their own nature as such uncertain, and what is uncertain in itself is not an object of knowledge. All things knowable are in fact known to Omniscience, but the knowledge of what is unknowable is as impossible to God as it is to us. Either, therefore, God does not know what a volition not already made will be, because until it is made it is contingent, and, therefore, His ignorance of it is not a voluntary ignorance, but a matter of necessity in the nature of the volition as

uncertain, something which is not a matter of choice, but to be submitted to as unavoidable; or, if God does know what a volition not yet made will be, then it is not contingent as to its existence, but certain, and then the theory fails. The sovereignty of the will, therefore, as the theory of contingency, and the Omniscience of God cannot be held together. The one or the other must be given up.

This conclusion is not avoided by saying that God is eternal, and, therefore, all things, to us present, past or future, are present to, and, therefore, known by Him. For while the allegation is indeed true in fact, it is also subversive of the theory of contingency; nor can it be maintained that ignorance of future volitions is no defect in God, just as it is no defect in Him that He cannot work a physical impossibility. For what God cannot do now He can never do; but what, by the theory, He does not know now He will learn in the future. He is, therefore, and He always will be increasing in knowledge, but His power is ever the same. In the one case, the impossibility lies in the nature of things external to the Divine nature, for example, matter cannot be both finite and infinite, which is only saying that God cannot be inconsistent with Himself; but in the other case, the defect is in the Divine nature itself, because God, while He remains the same in power, is, and always will be, increasing in knowledge. He is, therefore, at any given time, defective in knowledge, that is, ignorant in comparison with what He will know in the future, that is, God is not changeless in His nature, and then it is hard to understand how He can be eternal in His existence.

On the other hand, the theory of the self-determining power of the agent, as that of rational spontaneity, neither limits the knowledge of God, because a being of a given nature placed in given circumstances must, as rationally intelligent, choose in view of the motives presented to him; nor does it, as the theory of moral certainty, interfere with that natural and unavoidable feeling of obligation always found in connection with the perception of right and wrong, because it does not interfere

with the freedom of choice between the objects presented, because what is certain in the Divine mind can become certain to the agent who makes the volition only after the volition has been made.

2d. The self-determining power of the will, being inconsistent with the Divine knowledge of future volitions, is also inconsistent with the doctrine of the Divine decrees. For how much soever foreknowledge, which depends on the nature of God as Omniscient, differs from foreordination, which depends on the Divine will, the two are so related that the one cannot exist without the other, for no purpose can be entertained in regard to what is unknown; and if the future volitions of rational agents are unknown to God, then no such thing as prophecy can exist in the sense of foretelling events which depend proximately on the will of such agents, and then the fulfilment of alleged,—for it cannot be real,—prophecy fails as an argument for the truth of the Scriptures. The one theory, therefore, is, and the other is not, consistent with the existence of prophecy, even as a possibility, nor with its fulfilment as an argument to prove or disprove anything. For the prediction can be no more than a guess, and its fulfilment is a mere matter of chance.

3d. The view taken of Divine Omniscience determines the view which must be taken of the doctrine of election.

That an election of some kind is taught in the Scriptures is admitted on both sides, and the dispute is as to its ground and end. With regard to the ground of election, it cannot be foreseen faith and good works, if the theory of the will's sovereignty is accepted as true, because faith and the good works on which it depend as a source are acts of the will, and therefore they cannot be foreseen because they are contingent, and being themselves uncertain, they cannot be the certain ground of anything else. On this supposition, therefore, election can only be hypothetical,—that is, if any one believes, he will be elected; and if none believe, none will be elected and none saved; in other words, God did not know when He gave His Son a sacrifice for sin, and He does not know yet what the actual result will be.

Again, the end of election, according to the self-determining power of the will, cannot be unto everlasting life, because that would imply persistence in volitions of the same kind as the result of the indifference of the will to them, and also that a definite, specified object may be certainly attained as the result of contingency. Election, according to this theory of the will, therefore, can only be of some individuals and communities to such states or conditions as in no way depend on their own volitions,—that is, individuals may be in justice, for they are in fact, elected to health or sickness, hereditary wealth or poverty; and nations to the knowledge of the Gospel, or they may be elected to remain in the darkness of heathenism and in ignorance of the only way of life and salvation through our Lord Jesus Christ; but election to these and such like ends cannot be referred to any foreseen use or abuse of the privileges granted or withheld, because obedience and disobedience, being acts of the will, cannot be foreseen; but it must be referred ultimately to God's good pleasure, which, as a fact, bestows on some favors which it withholds from others,—that is, Divine sovereignty, as a principle in the Divine government, holds in some things even against the sovereignty of the creature's will, and in all things it is admitted, on both sides, as an argument or as an objection, to be in full accord with the theory of the self-determining power of the agent.

With regard to the second class of doctrines, namely, those in which the will of the creature is more directly concerned—the first remark is that the view taken of volitions as the act of a will that is indifferent to motives, or that is rationally determined, by them determines the view which must be taken of ability to accept of Christ as He is offered in the Gospel. For the freedom of the will, affirmed or denied in view of the one theory or the other, is, in relation to theology, the doctrine of ability or inability. For if the will must be indifferent to motives in order to volition, then is it not only as competent to accept Christ (without Divine aid) as it is to reject Him, and therefore as likely to do the one as the other; but it is also

true that Divine aid is inadmissible, because it would interfere with the freedom of volition. According to this view, therefore, regeneration, whatever it is, cannot be an effectual calling; for as the Holy Spirit finds the will indifferent to good and evil, so He must leave it as indifferent as He found it; for if He does not so leave it, He would by the act of aiding destroy its nature as free and thereby divest the volition of all moral character.

On the other hand, when the advocates of rational spontaneity deny, as theologians, that the will is free, they mean to affirm not that the agent is not free,—that is, not that he does not choose according to his rational nature in view of the motives presented, for this by their theory is indestructible while the rational agent continues such; but they mean to affirm that the agent, being sinful in his nature, prefers sin to holiness, and therefore chooses to neglect the requirements of the Gospel rather than to comply with them, that he does not forsake sin because he loves it, and being self-righteous in his nature he goes about to establish his own righteousness instead of submitting to the righteousness of God by faith in Jesus Christ. In this case, therefore, the change necessary is one that will enable the moral agent to contemplate motives in a new light, and that will therefore secure volitions of another and totally different kind. The view, therefore, which must be taken of ability and inability in reference to the requirements of the Gospel is one thing or another, as the one theory of the will or the other is accepted as true.

The metaphysical view, therefore, which we take of the will as indifferent to motives or as rationally determined by them, determines the view which we must take, if we are consistent, of the nature and extent of the Divine aid needed in order to turn from the service of Satan to the service of Christ,—that is, it determines the nature of depravity in reference to ability and inability, and this, in its turn, determines the nature and effects of regeneration as a restoration. The views, therefore, held as to the will, of depravity in its relation to ability and

inability and of regeneration, are mutually dependent, and they determine the answer which must be given to the question, What is the work of the Holy Spirit in applying the redemption which is in Christ Jesus? For in the one case, Divine aid is both inadmissible, because the will must be free from all external influences, and unnecessary, because the will, being indifferent, is as competent of itself to accept Christ as it is to reject Him. In the other case, what is needed is not merely persuasion, but regeneration, for persuasion reaches only to choice one way rather than another, when each way is equally according to nature, but it is powerless when one way is in accordance with the nature of the agent and the other contrary to it. The force of truth, therefore, is not sufficient, for it is in the nature of the agent that the volition has its proximate origin. It is, therefore, by way of regenerating the agent, that the Holy Spirit enables him to accept of Christ by a self-originated voluntary act.

2d. The view taken of the will sustains a very important relation to preaching and hearing the Gospel. For if the will as sovereign must be indifferent to the hopes and the fears which the Gospel is calculated to arouse, and which it sometimes does, in fact, arouse, then these hopes and fears can in no way tend as a means towards accepting Christ, nor can a sinful nature lead to rejecting Him. But, according to the theory of rational spontaneity, the knowledge of our lost estate by nature and of salvation through our Lord Jesus Christ not only arouses hopes and fears, but these hopes and fears, by their nature as motives and of their own force, tend to lead the hearers of the Gospel to reflection, to read the Scriptures, to prayer, and to outward reformation as a way of escape from the feared consequences of sin, if not from sin itself; and when this way of salvation fails, as it always does fail, the failure arouses the natural enmity of the mind to the grace of God; and then what remains to be done in order to make this external call effectual is the work not of man's power, but of the Holy Ghost.

According to the one theory, therefore, the only certain result of preaching the Gospel is enlightenment, with the chance that the volition may be in the way desired; while according to the other, there is the promise of God that His Word, ordained as a means of grace, will not return unto Him void.

3d. These two theories are very different things when they are viewed in relation to prayer. For in prayer we do not ask God to make us indifferent to good and evil, obedience or disobedience, that our volitions may be free as between them; but we ask Him to give us hearts to love His law, and the disposition and strength to obey it; and, when we pray for others, we assume that the Holy Spirit can enlighten the understanding, arouse the conscience and enlist the affections, and we also assume that the mind thus influenced, effectually called, will choose Christ freely offered in the Gospel. But if the will must be free from all these influences,—that is, if the will must be free from the influence both of a depraved nature on the one hand, and also of Divine aid on the other,—in order that its volition may be free, then prayer for the power of the Holy Spirit is in vain. For, according to the nature of the will as sovereign, no influence can be effectual; and it is worse than in vain in regard to the operations of the will, because any external influence, from whatever source, destroys for the time that indifference, which, by the theory, is necessary to any volition, good or bad.

IV.

There is another matter, partly philosophical and partly theological, related on the one hand to God and on the other to the finite rational agent, more important than any of the points that have been considered, namely, the existence of sin, which is a difficulty common to all systems, both of philosophy and theology.

The case from the divine side of it may be stated thus: Sin exists, and at the creation of the universe its existence was foreseen or it was not. If it was not foreseen, then has there

entered into the universe an element upon which God did not calculate when He created it, an element that has totally changed the Divine purpose in reference to it; for now the purpose of God is to make known His excellence by the Gospel, which could not be done if there were no sin. But if the existence of sin was foreseen, then it was to exist either because God was unable to prevent it, or because He did not choose to prevent it. If God was unable to prevent the existence of sin, then His promises are no certain ground of confidence, for if God has been baffled once He may be baffled again; and then upon the intelligent universe has settled a gloom thicker and blacker than that which enveloped Chaos, a darkness which no light follows, an anarchy from which order can never come. Every ground of confidence is gone, and the faith and hope of the Gospel are mere delusions. In order, therefore, to a certain faith and an assured hope, it must be held that God did not prevent sin because He did not choose to prevent. For, if this conclusion be denied, then it must be held either that God was indifferent to the existence of sin,—that is, that He is not a holy God,—or that He is under the control of something external to Himself, as Chance or Fate,—that is, He is not an independent and an omnipotent God; in other words, God is liable to be defeated, and, in this particular case, He has been, in fact, defeated, and that now He is the impotent spectator of a disaster which He could not prevent and of a disorder which He cannot control. But if God is able to do His will, then it must be admitted that sin exists, because God chose that it should exist; and this is the least difficult form in which this difficulty, common to all systems and admitted by all parties, can be viewed and held. It is the least difficult with regard to God, because it saves His independence, His omniscience and His omnipotence; and also to intelligent creatures, because if it be rejected, there is no well-grounded hope, but if it be adopted, there is hope, because there is the possibility, if nothing more, that at the last a satisfactory light may shine upon the present darkness.

On the other hand, when the existence of sin is viewed from the direction of the creature, then the question arises, How does the first act of sin stand related to each of the theories of the will?

When it is viewed in reference to the theory of rational spontaneity, it is to the purpose to remark, 1st, that creatures, because they are finite, are mutable, and in particular because they are not Omniscient, they are liable to be deceived.

2d. It is not necessary to assume that the first sin welled up spontaneously in the mind of the first sinner, until that time pure and holy. For the case of our first parents shows, by way of analogy, that the first sin may have been, and, as far as our knowledge goes, probably was, disobedience to a positive command. In this case, we can see by the light of the same analogy how Satan, without a tempter, by contemplating the reasons for doing or not doing a particular act commanded or forbidden, and not knowing all the reasons of things, may have come to an erroneous conclusion in the same way that our first parents did when they saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise. This degree of knowledge, slight as it is, and unsatisfactory because founded on a single analogy, is all we have, and it is all we need to show that this unique fact, namely, the first act of sin, is not inconsistent with the theory of rational spontaneity. But when the existence of sin is viewed in relation to the theory that the will is sovereign, then at once everything is changed; for then the difficulty is not to account for the existence of sin, but by the theory to account for its non-existence. For if the will must be, and, in fact, is, indifferent, and its volitions, therefore, contingent, then, within the limits of our certain knowledge the non-existence of sin would be not only an inexplicable mystery, but simply an impossibility. For the number of volitions to be made in regard to right and wrong were almost literally innumerable, and that they should be all the same way, passes the utmost limits of belief; and if they were, in fact, all the same way, then the theory itself would fail,

for uniform contingency is in terms an absurdity. According to the theory of contingency, therefore, founded on the will's sovereign indifference to motives as reasons for volition one way rather than another, the existence of sin was as certain as any act of foreordination could have made it.

At this point comes up the last and the great objection, which the advocates of each theory make to the other, namely,—that, according to the theory of their opponents, God is the author of sin.

When it is objected to either theory that, according to it, God is the author of sin, neither party means to deny that God did create and does continue to keep in existence a system in which sin is, in fact, found; but each party affirms that, according to the theory of their opponents, God is the author of sin in the sense that He has done what, on that theory, He had no right to do, and they deny that their own theory carries with it any such consequence.

It is admitted, of course, that, according to the theory of rational spontaneity, taken in connection with the Divine decrees, that the existence of sin was something certainly future when the universe was created, and it is insisted that no one has yet made it apparent that God did anything wrong when he created rational agents such that they were liable to fall, for this would totally prevent the exercise of His creative power, as far as such creatures are concerned, for God cannot make an immutable rational agent, for that would be endowing a creature with one of His own incommunicable attributes; nor can it be proven that God is under any obligation to keep His rational creatures from sinning; for, as a fact, He placed two of them on trial in reference to this very matter of sin. But until it has been proven that to keep moral agents from sinning,—a thing impossible to be done on the supposition that the will has sovereign power over its volitions,—is something God ought to do, it cannot be proven that either the theory of rational spontaneity or the doctrine of the Divine decrees, one or both, taken separately or together, make God the doer of what He had no right to do,—

that is, God is not the author of sin in the sense that He did anything wrong, and this is the only sense in which the words, Author of Sin, have any importance or any meaning in this discussion.

But if the theory of the will's sovereignty is true, and its volitions contingent because the will itself is indifferent to motives as reasons for willing one way rather than another, then sin could not but occur, and its occurrence, as to time and place, circumstances and results, would be entirely beyond God's power to control,—that is, the creation of the universe was the reckless, *venia verbo* creation of a mighty force to be let loose to do its will in spite of any power God had to control it, or in any way to provide an effectual remedy for it. For even the saints in light, unless they cease to be free when they are made perfect in holiness, are, and they will forever be, liable to fall, and as likely to fall as our first parents were or the angels that sinned. For, in the first place, their former experience of sin and misery can exert no effectual influence on a will that must be indifferent in order to be free; and in the next, if their volitions are, in fact, all the same way, then they lack the very element that proves their contingency, and, consequently, their freedom.

According to the one theory, therefore, God can, by His grace confirm His people in holiness and thereby secure them in everlasting blessedness beyond peradventure, and yet leave them free in their ascriptions of praise and thanksgiving; and, according to the other theory, God cannot confirm His creatures in holiness and happiness in any other way than that of reducing their wills to slavery when they come to the fulness of their excellence as sons and daughters of the Lord Almighty. For if the will is still free, and its volitions, therefore, still contingent, they cannot all be always the same way. No more in Heaven, therefore, than upon the earth, can either God or His people have any certain ground of assurance that sin will not enter into and destroy, in whole or in part, the glorified Church of our Lord and Saviour, Jesus Christ.

Such are some of the relations which the view we take of the

will sustains to the view we must take, if we are consistent, both of the ground and the extent of our accountability and also of the system of truth contained in the Scriptures, and they are enough to prove that, as the case now stands, there can be only two self-consistent systems of theology,—namely, those known in history as Augustinianism and Pelagianism,—and also to prove that so the matter must remain until another theory of the will is discovered which shall be acknowledged by all parties to be both true in itself and sufficient, as a formative principle, to reduce all the facts in regard to sin and grace to one harmonious whole. Then, and not before, will be formed that third system of theology, for which, during the last fourteen centuries, so many have been seeking with the greatest diligence, but as yet with only a very small degree of success.

V.

CHRIST THE TRUTH.

BY REV. D. B. LADY.

“WHAT is truth?” The question in this form was once addressed to Christ, the Source of Wisdom. No more interesting topic for discussion could have been selected. The correct answer, which it was the object of Christ’s teachings and life to give, is the key to the philosophy of existence, and marks out for us the path of life. The Roman governor did not wait for the reply. But this is to be taken only as an evidence of his own worldliness or unbelief, or general want of understanding.

“What is truth?” The answer, which first springs up in the mind, is: the facts in the case. The case may be taken from any sphere of existence or inquiry. Whatever the subject may be, the truth is, the facts in regard to that particular subject.

Take a case from our courts of justice. A murder has been committed. At once the manifold and complicated machinery of the law is set to work. There is a coroner’s jury to determine how the victim met his death. Detectives are put upon the case to ferret out the criminal. A man is accused of the crime. He is arraigned before a court. There is an imposing array of judges and jury and witnesses and counsel and audience. A systematic and deliberate trial is had, lasting perhaps for weeks. And what is the object of it all? It is to discover whether the accused is guilty of the charge against him, and, if so, what impulse or motive prompted him to the act. The whole purpose is to get at the facts in the case. An attempt is made to reproduce, before the minds of those who administer the laws, what actually took place, and to determine the character of the

act or the class to which it belongs. When this is done the inquiry is at an end. The truth has been discovered.

There is such a thing as the truth of history. We are interested in the doings of our ancestors. We want to know what great movements the nations of the world passed through long before our time. Hence the monuments of antiquity are subjected to the most thorough investigation. Everything that can give us any information, or throw any light upon the past, is examined. An attempt is made by the historian to reproduce, for the modern reader, a correct picture of a departed age. There is room here for misconceptions, erroneous views, false statements. A man may fail entirely to understand the times about which he attempts to write. His facts may be distorted, his logic may be faulty, his conclusions may be absurd; and the impression which he produces may be a wrong one. We have many instances of one age overhauling the evidence and changing the historical conclusions of a previous age. There is no doubt, from past experience, that much of what is now accepted as history will, in course of time, be superseded by more correct views. There is room here for much study and investigation. We have not yet arrived at the ultimate results of historical research. Only when the books give an accurate portrait of the sum of what has transpired in the past will we have the truth of history.

We may also speak of the truth of science. Take the science of astronomy for an example. Centuries ago the Ptolemaic theory was produced as an explanation of the phenomena of day and night and of the varied appearances of the visible heavens. The theory was that the earth was the centre of the system, and that the sun made a daily revolution around it in a certain fixed orbit, and that the moon and the planets and fixed stars also revolved around the earth. This seemed at first a plausible explanation of the movements of the different bodies in the universe visible from the earth. But in course of time and upon further investigation, it was found inadequate to account for the mutations which the earth undergoes and

the changing aspect of the starry heavens. Finally another theory, the Copernican theory, was propounded. This assumes that the sun is the centre of the system, and that the earth and the planets revolve around it. It beautifully accounts not only for the alternation of day and night, but also for the succession of the seasons, the rising and setting of the sun, moon and stars, and the grand progression of the constellations. "Eclipses of the sun and moon are calculated upon this theory, and astronomers are able to predict thereby their commencement, duration, etc., to a minute even hundreds of years before they occur." The Copernican theory thus seems to give us the facts in the case of astronomy, and we may say that it is the truth in regard to the phenomena of the visible universe.

Truth in this form is matter for investigation and thought. It addresses itself to the mind and becomes the contents of our knowledge. As such it is of vast account to us. Mistaken views, opinions, theories mislead the mind and fill it with error. Truth is proper, healthful, invigorating food for the mind. Error is mischievous, poisonous, destructive. It will ruin the brightest intellect and pervert and destroy the grandest mental powers. An imaginary feast will not satisfy hunger or nourish the body. It only aggravates the pangs of starvation and hastens the inevitable hour of death. To discover that what we have looked upon and received as the facts in the case, in any sphere of inquiry, are not the facts in the case, leaves us in a condition at last as undesirable as that in which we were before we investigated the subject. Not to make the discovery of our error is to be in a still worse condition. Truth is light. Error is darkness. The spirit also feeds on truth. It is the nourishment which the mind secures and prepares for the soul, and is a condition of its healthful and harmonious growth.

But there is another aspect of the truth which is of equal importance with that to which our attention has been given. There is a true and a false way of knowing. There is also a true and a false way of acting. The former addresses itself to

the reason, and through it affects the soul. The latter addresses itself to the will and conscience, and passes into deeds, and through these, acts upon the soul. The former has a vast influence upon life; but that of the latter is equally powerful. It is of great consequence that one knows and thinks correctly; but it is of just as great consequence, to say the least, that one resolves upon and does what is right.

The man who is guilty of murder has been untrue to himself and has broken the law of his being. This is a fact, not affirmed, but assumed by the court of justice which makes inquiry into his acts. There is a course of conduct, a strait and narrow way, for every individual in the world; and when he passes the boundaries which hedge in that narrow way he no longer doeth truth, but acts a lie. This phrase, acting a lie, is sometimes used to designate a course of conduct intended to deceive and mislead those who are looking on. It does not mean that here. It means something far deeper and more dangerous. It is intended to denote doing wrong, a thing which is certainly far worse than misunderstanding or misrepresenting that which has been already done. There is here a departure from that which is true, which must be infinitely more disastrous to the soul than any falsehood, held in the form of knowledge.

A nation, in making history, may be as far from the truth as an individual, in writing history. There is a "strait and narrow way" for a government and people as well as for a man or woman. "Righteousness exalteth a nation: but sin is a reproach to any people." As long as a nation does justly, loves mercy and is humble and God-fearing, so long is it in the true path and in the way of the best prosperity and success. But when these foundations are removed and a people become inordinately ambitious, when the rights of men are trampled upon and violence is done to conscience and the law of God, then disasters will most surely follow. Indeed, rightly viewed, this state of things, to be in this condition, is already the greatest disaster that can possibly befall a people. The consequences,

in defeat, decay and death, follow naturally. The end of such a people is only a question of time. They have been acting a lie, sowing falsehoods broadcast in their lives, and only a whirlwind of wrath and destruction can come from such seeds.

This will appear more fully in the third member of the parallel. There is in the case of each planet a moving body in the universe, an orbit in which it swings. The form of this orbit is fixed. It is a circle or an ellipse, or some other well-defined figure. And the inclination of the plane of each planet is fixed. There are certain well-known laws whose operations hold the heavenly bodies to their places. Each one is kept in its own prescribed path. We have the law of gravitation. One body attracts another. The extent of this influence is measured by the quantity of matter in the bodies attracting, and their distance from each other. Then there is the centrifugal force, by reason of which a body in rapid motion seeks to fly from the centre of the circle around which it is revolving. This is measured by the velocity of the moving body. The more rapid the revolution, the stronger the tendency to fly from the centre. These two forces circling upon the planets keep them in their respective orbits. In their movements they are true to the principles which govern them, and move forward harmoniously in obedience to law. But suppose, if such a thing were possible, that a planet should break the law of gravitation. It would at once fly off into space and would probably strike some other body and destroy itself, and make more or less confusion among the heavenly bodies. The balances seem to be so nicely adjusted now that the failure of a single member would probably destroy the harmony, and might possibly result in disaster to the whole solar system.

It is easy to see here the vast difference between a true movement or action and a false movement or false action. And we can also see the great value of true action as contrasted with false action. We can thus bring forcibly to our minds the meaning of the phrase, the truth of action, and the vast

importance of that which is embodied and set forth in this form of words. True or false action may appear in every sphere of life and activity in the world. And true or right action becomes of more account and of greater value as the order in which it finds place rises in the scale of being. It is very important, in the physical universe, that the planets and stars should not wander from their true paths or violate the laws established for the regulation of their movements. The accomplishment of the work which seems to have been assigned to them, their usefulness, possibly their continued existence, depends upon their being true to the law of their movements. The truth of action is infinitely more important in human history and individual conduct. The harmony of historical progress is disturbed and destroyed by false action on the part of nations. National conflicts, war and bloodshed are brought about by a failure to be true and to act truly, on the part of the governments and people of different countries. And these conflicts, sooner or later, result in the destruction of one or more of the nations engaged therein. So all that is worth having in any individual human life, harmony, happiness and success, depends upon the righteousness and truth of human action. Wrongdoing enervates, perverts and destroys the moral nature, unfitting the man to enjoy what is best in this life or the next. Right action, being true, and doing truth, elevate and ennoble the man, strengthen his better nature, bring him into harmony with that in heaven and earth of which he is a part, and secure for him real success in time and in eternity.

What, still, is truth? What object or being in the wide universe, to which man has access, embodies it? In what form is it to be discovered? Where can it be found? We answer, in Christ. He is "the truth," as well as "the way" and "the life." He might have said so to the Roman Governor. But, doubtless, there was in His questioner's heart no basis for the reception or understanding of such a statement. Pilate was not "of the truth." And he would, most likely, have turned a deaf ear to the voice of the Lord.

Christ is the truth as it addresses the mind and heart of man. He is the truth of knowledge. "Rabbi, we know that thou art a teacher come from God," was the testimony of a pure-hearted and cultured Jew in the days of His flesh. Christ is the Revealer. He makes known to us what is to be known. The woman of Samaria was right when she said: "I know that Messias cometh, which is called Christ; when He is come, He will tell us all things." This does not mean that Christ teaches the multiplication-table. The multiplication-table is truth. It is mathematical truth. And that kind of truth is of God. The earth and the heavenly bodies are constructed according to its laws. There is a profound meaning in the words: "Figures do not lie." If they did, the foundations of the physical universe would be removed. But it was not Christ's specific mission to teach that kind of truth. There are other resources in the possession of men for finding out the truth in the sphere of science. Christ taught the truth in the sphere of morality and religion. He made known to us our own nature, the being and character of God, and the relation which man sustains to God. Being Himself God and man, He knew what was in God and what was in man. He was the union between the two, and had brought them together in His own person, and in Him all men can come to God, and God to them. In Him dwelt the fulness of the Godhead bodily. He that hath seen Him hath seen the Father. In Him God is reconciled to us. In Him we are reconciled to God. God is in Christ reconciling the world to Himself, not imputing unto men their trespasses. We are complete in Him. He is our peace, who hath made both one. In His person the gulf which separated man from God is spanned, heaven and earth are joined, and communion between the divine and human is established.

Thus the knowledge of God is brought to the comprehension and understanding of men. This is of the first importance. It is first, at least, in the order of time. Faith in God is necessary to our salvation. But how could we believe on Him of whom we have not heard? Christ taught the people. But He

taught not as other teachers do. The subject of His teaching was not a truth outside of Himself. He preached Himself. And the apostles, who followed Him, preached Christ. He was Himself the plan of salvation. He embodied it. The truth is in Christ. Or, rather, it is Christ. He is its sum and substance. And to know Him is life eternal. He is God as God addresses Himself to man. He is man as man comes to God. In Him the two come together and are one. This He is. This is the great and grand and glorious fact in the case of our salvation. And this we are to know and understand. In this is comprehended the atonement. In this we find our redemption and salvation. This truth regenerates the heart, and fills the soul with light. Christ shines into and illuminates man's moral nature. And darkness, and error, and evil, and sin, are driven away.

We are thus put right in that which is central in human thinking. We come to be poised on Christ as the foundation of all knowledge, "in whom are hid all the treasures of wisdom and knowledge." All our knowing hangs on Him. All our reasoning starts from Him. All our efforts after wisdom are but gropings in the dark and flounderings amid a mass of partial truths and errors, if we do not begin and end here. For He is Himself the sum and substance of things, and the solution of the problem of human life in its relation to God and the eternal world. And when we know Christ as He is, and that of which He is the revelation, we have the facts in the grandest case that was ever presented to the human mind for investigation and thought. We know Him in whom the universe stands together, around whom human history revolves, and upon whom every successful individual life is built. We have laid hold upon the truth as it is in Jesus.

Having gained this vantage ground, beginning with Christ and knowing Him, light is shed for us upon all subordinate spheres of knowledge. We can conceive of such a thing as a man understanding even his mathematics better because he knows Christ than if he did not know Him. It is certainly a

help toward understanding lesser mysteries to understand the greatest of all. The health and vigor which the truth, as intellectual food, gives to the mind, increases its capacity for grasping and comprehending other truths which come before it. There is also a sense in which the truth of Christ involves all other truths. And to know Him puts into our hands a key which will unlock the doors of a thousand avenues leading into boundless realms of subordinate inquiry. We can easily see how all other knowledge, in the absence of a knowledge of Christ, must be confused, without order or meaning, fragmentary and unsatisfying. Whilst, on the other hand, when one knows Christ, he can feel that he possesses the root and ground of knowledge. Whatever else he remains ignorant of, its absence is not felt. Whatever else he comes to know falls at once into its proper place and organizes itself in harmonious dependence around the knowledge or truth of Christ.

But Christ is also the truth of action. His conduct, as a man, was absolutely right. He was true to the law of His life. His bodily life, we may infer at least, went forward harmoniously. Health was not sacrificed, in His case, for any sensual gratification. He was neither a glutton nor a wine-bibber, although maliciously and falsely accused as such by His enemies. He neither neglected cleanliness nor exercise. If there was any sacrifice of health on His part, it was to secure a moral end, which was its justification. We know that He laid down His life, at last, in obedience to the will of His Father and for the salvation of men. Such a violation of physical laws, however, is not only not wrong, but it is the highest kind of truth and righteousness. It proves the presence in Christ of the sublimest courage, of a boundless good will towards the race of man, and of a complete subordination of His will to that of the Father, and a confidence in the goodness and wisdom of the Father's purposes such as has never been equalled in the history of the race. In general, we may safely say, that Christ did not transgress the laws of our physical life, except in those cases in which they came in conflict with the great purpose for which He had come into the world.

But especially in Christ's intellectual growth and development, and in His moral conduct, were all the laws of intellectual and moral life fully observed. There was something extraordinary, but nothing magical—perhaps we would be justified in saying, nothing miraculous—in his mental growth and in His wonderfully rapid acquisition of knowledge. It all came naturally, as the result of study and reflection. In moral life He was spotless. Like the paschal lamb, which had for many centuries been a type of Him, He was absolutely without blemish. "Holy, harmless, undefiled and separate from sinners," He could look his accusers in the face and boldly say: "Which of you convinceth me of sin?"

In Christ's conduct, character and life, therefore, we have set forth, in an actualized form, the truth of human action. What our nature is capable of in the way of moral perfection, disinterested service for the welfare of men, and entire obedience to the will of God, is shown in Him. His conduct was holy, and right, and good, and true. He did what the law of His moral life directed, what God designed that a man, made in His image, should do. All human possibilities of holiness and righteousness were realized in Him. That which men of the greatest moral culture and of the best judgment have felt ought to be their conduct and character, was the conduct and character of Christ. His life even went beyond the highest ideal of the perfect life, of which any man, up to that time, had had a conception. His life realized God's thought of human life. And, as the heavens are high above the earth, so are God's thoughts above our thoughts.

Christ taught by precept what we ought to be and what we ought to do. The Sermon on the Mount, the Golden Rule, and the Epitome of the Law, together with the other precepts which He uttered, give us the principles of morality, and are a complete guide for a perfect life. But Christ also taught most powerfully by example. He Himself illustrated and proved the value of His precepts by His life of purity, freedom from sin, and active righteousness. He kept himself unspotted from

the world. His energies were devoted to the elevation of the race and to the honor and glory of God. What a wonderful power rested in the truth of His teachings and in the truth of His actions! We get some idea of it in the results which have followed His life. To those who deny His divinity and His mission from heaven, this power and these results must seem absolutely astonishing and unaccountable.

Christ thus, as the truth, opens our eyes to that which is of the highest value in the sphere of knowledge, and reveals to man the true contents of faith. We are no longer given over to strong delusion, that we might believe a lie. He shows man what he is to know and to believe. He fills out man's capacity for knowing and believing with that which God has provided, as the food of the intellect and the soul, unto everlasting life. Christ also addresses Himself to the conscience and will of man, points out to him the straight and narrow path of moral conduct, which will enable him to realize his nature's sublime possibilities and will commend him to God. It is the veritable opening of a kingdom of light and truth to the blinded vision of him who had fallen under the power of error and belonged to the kingdom of darkness. The entrance of God's Word, God's Son, into the world gave light. The entrance of Christ's words, and the power of them, into the minds and hearts of individuals, giveth light there. They are the words of truth which are able to save our souls. We are sanctified through the truth; His word is truth.

It remains yet to say that there is in the nature of man that which responds to the truth, as uttered by the voice of God, as it comes to view in Christ, or wherever found. You can teach a child that two and two are four. He will accept that statement. He will not permanently accept what contradicts this. The same God who created that which is external to the mind is also the author of the mind and its intuitions. And there is one principle and law, infinitely varied, it is true, in everything. It is the echo of what God Himself is. And it is found also in the mind and heart of man. Hence the facts in each case and

the understanding of man are in harmony. As long as the race is ignorant of anything or holds erroneous views of that with which it comes in contact, it is unsatisfied and restless. Fresh investigations and new discoveries are continually being made. Our ideas and conceptions are being remodeled, and we are getting nearer the truth. Thus we make progress in knowledge. The world is rapidly coming under the dominion of man. His conception and understanding of things corresponds, more and more, as the centuries pass by, with the reality of things. When once the truth is fully known in any sphere of inquiry, the mind is at rest. We do not question or investigate the multiplication-table. It has long since been accepted as final. We are content with it and with all things the knowledge of which is as fixed and certain as the knowledge of this.

The same is true with regard to the truth of religion and the morality belonging to it. No false system of divine worship has ever, for any great length of time, satisfied any portion of the human race. Man's conscience and heart have always told him, that there is a more perfect truth in existence and a better way of life than any that was known to the heathen nations. And the race was restless under that ignorance. Men were continually trying to see if they could by searching find out God. And the revelation made in Christ is better understood now than it has ever been. Not only are the greatest nations of the world at this time Christian nations, but there is throughout the length and breadth of these Christian lands a better understanding, and a clearer and more correct conception of the contents of Christian knowledge and faith than there has ever been before. The morality also of the Bible and of Christ is making its way in the world. The conscience and heart of man approve of it. Those especially who are earnestly desirous of knowing the truth, and doing the right, find in themselves a continually growing sympathy with what Christ taught and practiced. They are "of the truth," and they recognize the voice of the Lord, and obey Him. The truth, as it is in Jesus,

authenticates itself to the mind and heart of him who has not surrendered himself to erroneous beliefs and evil practices.

If what has now been said is correct, the Christian faith and morality must in the end prevail over all the earth. Their progress has been continuous and sure. The eternal years of God are theirs. They are like the star,

"That maketh not haste,
That taketh not rest."

Their final triumph is only a question of time. And what is this but saying that "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ," and that "He must reign till He hath put all enemies under His feet." Each individual's apprehension and understanding of the truth also is progressive. We shall "follow on to know the Lord," until the time comes when "we shall know even as also we are known."

VI.

THE CREDIBILITY OF THE GOSPEL FOUNDED ON “THE TESTIMONY OF JESUS.”*

BY REV. S. Z. BEAM.

THE Gospel professes to be a revelation of divine truth concerning God, eternity and human destiny, with special reference to the salvation of men. It represents God as interesting Himself in human happiness to such an extent, that He came down from heaven, in the person of His Son, tabernacled in the flesh, took our infirmities, taught heavenly wisdom, bare our sins on the tree, entered the grave, rose again from the dead, returned again to His state of glory, and sent forth the Holy Spirit to inaugurate the Christian Church, for the purpose of carrying on the work of salvation in His name to the end of the world. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3: 16).

Is this true? Is it credible? Some men deny it *in toto*. They regard any revelation from God as unreasonable. They speak of the mysteries necessarily connected with the Gospel, and with the very conception of a divine revelation, as if they were incredible and absurd, because they cannot be understood or comprehended by their reason. They assume that nothing is true that reason cannot discover, or that it cannot fully ex-

* It would be difficult, if not impossible, to indicate accurately the various sources from which many of the thoughts in this article are derived. But it is desirable to acknowledge, once for all, the writer's indebtedness to a book entitled, “THE CHRIST OF HISTORY: *An Argument grounded in the Facts of His Life on Earth*,”—by John Young, LL.D., Edinburgh. New York: Published by Robert Carter & Brothers, No. 530 Broadway. 1876.

plain. It is not the purpose of this article to attempt an answer to these objections immediately. It is sufficient for the present to say, that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 1: 14).

In order to apprehend the Gospel, we must be apprehended by the grace which it reveals. In order to know the truth of the Christian revelation, we must have the Christian consciousness. According to the teaching of the Bible itself, Christ is its own inspiration and life, from beginning to end. The Spirit who dictated the truth of revelation is represented as the Spirit of Christ; and Christ is present in Him in all that is written in the Gospel, whether recorded in the Old Testament or in the New. He is also the life of the believer, "born in him the hope of glory," and is, therefore, in him the source of a new and spiritual life, by virtue of which he is brought *en rapport* with the written word.

Whoever thus has Christ *within him* as the source of his life apprehends Christ in the Gospel, and is able to receive His testimony, as, it is in truth, the word of God. Or, in other words, Christ, living in the believer, recognizes Himself in the written word, and by its means authenticates Himself to his consciousness. But the unregenerate cannot receive the truth precisely in the same way; or, as Christ Himself says, "Except a man be born again, he cannot see the kingdom of God" (John 3: 3). It is no great wonder, therefore, that the preaching of the Gospel should appear like foolishness to the worldly-wise, or a stumbling-block to the superstitious. It is no wonder that the pride of learning should take offence at what it cannot understand, or that the wickedness of polished unbelief should antagonize the uncomplimentary and unwelcome declarations of divine revelation. What humbles our pride offends us, and what rebukes our wickedness we regard and treat as rudeness. But the Gospel exposes the one and rebukes the other; and as we are in love with our sin, and subject to the law of sin and

death, we are naturally not in a position to apprehend the truth or to acknowledge its credibility.

Still, the Gospel, according to its own teaching, must be believed, if we are to receive any lasting spiritual benefit from it. We must believe, or we cannot be saved. If we believe not, we must live and die in our sins, and be forever lost.

Such is evidently what the Gospel teaches. Is this true? Is it worthy of credence? Does it afford any rational ground for our faith to rest on? Is there anything in the Gospel (the teachings of the Bible) which is self-authenticating to the mind? Is it at all capable of making itself felt as true to the honest seeker after truth? And can the earnest, honest and anxious soul which seeks for light and for relief, be rewarded by searching the Scriptures?

To all these questions a negative answer might properly be given, if the Scriptures were employed for the purpose of exhibiting abstract truth merely. For it is certain that abstract truth can be apprehended only as the knowledge of it comes to us in a concrete form. Through the visible and tangible only can we come to a knowledge of that which lies back of it, and which is revealed through it as its proper medium. We can, of course, have abstract ideas, and apprehend abstract truths; but our knowledge of them depends, for its existence, on concrete realities, with which they are more or less intimately connected.

Truth can make itself apprehensible to our consciousness when it is presented to us in living concrete forms, but not otherwise. "Annihilate the consciousness of the tangible and visible object," and you destroy thereby the consciousness of its attributes. We cannot form a conception of the attributes of any object, unless we first have some knowledge of the object itself. Hence no truth can authenticate its existence to our consciousness, only as it touches us through the medium of some living form. If it is presented, therefore, as a mere abstraction, it is simply an incredible chimera.

But the Scriptures do not present the truth in any such chimerical form. On the contrary, it there appears in real, living

characters, that may be seen and handled; and any abstract ideas that the Bible may contain are such as grow naturally and spontaneously from the concrete living realities which it presents. Accordingly, Jesus said to the Jews: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of *Me*."

The living reality of the Scriptures is Christ, or God in Christ, reconciling the world unto Himself. God without Christ is an abstraction; but in Christ He is a living, concrete, infinite existence, authenticating Himself to our consciousness, as Father and Redeemer. It must be plain to every attentive student of the sacred record, that the one all-absorbing theme, both of Prophecy and Gospel, is the Messiah, the Christ, the divine Saviour of men. All the types, shadows, and sacrifices of the law pointed to the Messiah as the Anti-type and end for which they were instituted. Prophet, Priest and King each, in its way, adumbrated the Messiah, in whom were to be concentrated all the functions of all these offices; and the bloody sacrifices were only shadows of His great sacrifice for the sins of the world. So, we are taught in the New Testament, that everything connected with the Old Testament history and worship was preparatory to the coming of the promised One; and the Old Testament prophecies describe Him in every particular relating to His person, His character, His teaching, His works, His death, His resurrection and exaltation, and declare that, by Him, both Jews and Gentiles shall be delivered.

The New Testament asserts that all these promises are fulfilled in Jesus, whom it sets forth as the Messiah. And as evidence of the truth of this claim, it records His supernatural conception and birth, through the power of the Holy Ghost, His own declarations concerning Himself, His works of wonder, His sufferings, His glorification, His outpouring of the Holy Spirit, the beginnings of the Christian Church, and its first establishment in the cities and provinces of the Roman Empire. And, moreover, St. John informs us, with reference to his Gospel: "These are written that ye might believe that

Jesus is the Christ, and that, believing, ye might have life through His name" (John 20: 31), which words apply with equal force to all the other Gospels.

What is thus written is claimed by the writers to have been under the direct guidance and influence of the Holy Spirit, whom they declare to be the Spirit of Christ, communicated to them for the purpose of testifying these things. And, again, Jesus Himself is called "the faithful and true Witness," who has testified all these things.

The all-important question, therefore, is: "Can His testimony be relied on?" If it can, the credibility of the Gospel is settled. And no amount of logic, or philosophy, or science, however learned they may be, will be able to overthrow the credibility of the Bible. For the "Testimony of Jesus" involves the truth of the Old Testament as well as that of the New Testament. They stand or fall together; so that, if Jesus is a true witness, the whole Bible is divine, and its inspiration is established beyond the possibility of successful contradiction. The Old and New Testaments may be said to stand related to each other, as foundation and superstructure; and together they constitute a complete and perfect revelation. Or, perhaps, with greater force, they may be related as body and soul, that is, organically; both being pervaded by the same life, and animated by one and the same Spirit: so that the inspiration of one is the inspiration of the other; and therefore the evidence that proves the truth of one equally establishes that of the other.

Now, if it is true that the Bible presents its supposed truth in living forms and in tangible realities, then the evidence for its credibility must be found in the Scriptures themselves. And if Jesus is a true witness, His testimony, which the Scriptures call "the Spirit of Prophecy," must be sufficient to sustain their truthfulness against all forms of opposition.

But the testimony of Jesus depends, for its value, upon what *He is*. His personal character must be taken into full account before we can confidently accept His testimony. In any court

of justice the testimony of the witnesses is valuable in proportion to their veracity. Accordingly, the testimony of a single witness, whose moral character is without reproach, and whose veracity is known, will be of greater weight than that of ten men who are known to be guilty of falsehood and perjury. The same principle holds good in the study of history, or of any branch of knowledge. If the writer whom we study is known to be trustworthy, we take his statements of facts for truth without gainsaying. But if we know him to be unreliable, we compare him with others who have written on the same subject, and we subject him to a sifting process, so as to be able to extract whatever truth he records from the mass of errors with which it is mingled; and after a thorough elimination of his errors, we give him credit for the truth that remains. Or, if we are unacquainted with an author, we must study him from his own standpoint, and with special reference to that branch of knowledge of which he treats. If he is found to be ignorant, or unreliable, or untruthful, we cannot accept his testimony without subjecting it to the severest scrutiny. If his character is bad, it is difficult to trust him even when he tells the truth. "We fear the Greeks, even when they come bearing presents." But if we are once convinced that our witness understands his subject, has a good moral character, and is a man of known veracity, we can, with a good degree of certainty, rely upon his testimony. Still, in every case, in order to obtain the truth, we must be truthful students, honestly seeking light, and in some sort of sympathy with the truth. We must lay aside all pre-judgment in the case, and with an unbiased mind lay ourselves open to conviction. For it is a foregone conclusion that no one who has first shut up his mind against the truth, before he begins the search, can ever come to a knowledge of it.

Now, in order to determine the value of the testimony of Jesus, we must, therefore, inquire what He is. If His personal character, as a man among men, shows Him to be, in every sense, worthy of our unlimited confidence; if we find His moral

character without a stain, His veracity unimpeachable, His conduct characterized by the most perfect sincerity, and His wisdom passing the wisdom of men, there can be no possible reason to doubt the truth of His testimony, or to reject the Gospel, whose credibility is sustained by such conclusive evidence. On the contrary, the mind that is left in doubt, in the face of such testimony, must be warped by the most unreasonable moral obliquity, and darkened, in its understanding, by the most wilful ignorance.

Now let us take the New Testament just as it is. Assume simply that it exists, and that it describes the circumstances amid which a person, whom it names Jesus, was born and reared; records what it declares to be His words; asserts that He did certain works of wonder, nearly in all cases, for the benefit of persons in need; that He taught divine truth; was meek and gentle in His deportment; that He exercised an influence upon the minds of men, which, in some instances, compelled them to admit that He was doing the works of God, and, in other cases, led them to denounce Him as one possessed of demoniac power, and, in other instances, filled them with terror; that He provoked the contradiction of sinners, suffered an ignominious death at their hands, rose again from the dead, ascended into heaven, and, according to a promise made to His disciples, sent upon them the Holy Ghost, who gave them courage to preach Him as the great and almighty Saviour of men, and thus so completely filled them with His own inspiration, that they cheerfully sacrificed every earthly comfort, and even life itself, for the sake of advancing His cause in the world.

In this record He is also made to claim for Himself an equality with God in power, in wisdom, in goodness, in the government of the world, and in the prerogative of forgiving sins. In a word, the Gospel professes to be the written record of what Jesus said of Himself, of what He did to illustrate His teaching, and of how He said and did these things, in order to fulfil the promises of the Old Testament, and showed thereby that He was the Messiah, and, as such, came to redeem and

save the world from the burden and curse of sin. In all which He is made to appear as His own witness. And His words and works, taken together, form the personal testimony which He bore. Is now this testimony to be trusted? Can we believe it?

We do not now stop to ask, whether such a person ever existed. He either is a real living person, or else the writers of the New Testament exhibit powers of imagination and inventive genius which far transcend those of any other fictitious writers that ever lived, in ancient or modern times. Indeed, they would appear to rise so far above all other writers of every class, both morally and intellectually, that their superiority could only be accounted for on the supposition that they possessed superhuman wisdom, and yet their record is false!

We now, therefore, take up and study the character described in their writings, taking for granted His existence, which few, if any, at this day, will have the hardihood to deny; and if He be found, in every particular, worthy of our confidence, His testimony must be received as true, and the credibility of the Bible established.

His supernatural birth and the wonderful phenomena attending it must be passed over; for they can only be received as true on the supposition that His testimony is worthy of credence.

It must not be overlooked, that His reputed parents were poor; that they lived in an obscure village, in an obscure part of the country, and far removed from the busy scenes of commercial cities, and away from the great centres of intellectual activity. In the little country village of Nazareth, amid the associations of its rustic inhabitants, and accustomed to their rude, unpolished and uncultured manners, He grew up from infancy to youth and manhood in entire innocence and ignorance of the wisdom, the culture and refinement of the world. He labored at the carpenter trade, with His foster-father, to aid in securing a decent livelihood for Himself and mother. He had little or no opportunity afforded Him for securing a

liberal education. An attention to these facts must have great weight in our minds when we come to estimate His character, and to form a judgment as to the trustworthiness of His testimony.

He delivered His first conscious testimony concerning Himself at the age of twelve years, in the following memorable and significant words: "Wist ye not that I must be about My Father's business?" Words which contain, in germ, all that He afterwards did by way of fulfilling His mission among men, and which clearly show that from the very start He laid claim to the dignity of divine Sonship, and intimated whose work He came to do.

When Jesus was about thirty years old, John the Baptist, an exceedingly popular, but stern preacher of righteousness, appeared. This man exposed the sins of the people in the most unsparing terms, threatening them with the "wrath to come," unless they would flee from it, and bring forth fruits meet for repentance. To those who came John administered the rite of baptism, as a preparation for the kingdom of heaven, which, he alleged, was about to appear. But when Jesus came to his baptism, the stern man at once relaxed, and said: "I have need to be baptized of Thee, and comest Thou to me?" It is evident from these words, that John recognized in Jesus a man who did not, in his estimation, need repentance or baptism. This opinion was not the effect of the revelation which John is said to have had concerning Him, or of the alleged visible appearance of the Holy Ghost in the form of a dove. For it was only after the baptism that this took place. And in consequence of this appearance after His baptism, John said: "I saw, and bare record that this is the Son of God."* Before this he said: "I knew Him not."† But John did know Him personally, for he was second cousin to Jesus, and could not well have been ignorant of Him. Hence we may, without hesitation, assert that the words which John addressed to Jesus were intended as an acknowledgment of His moral and religious

* John 1: 34.

† John 1: 33.

purity simply as a man; while the words afterwards uttered about Him convey the intelligence concerning His divinity, which John professes to have received by revelation. It is only his manhood that concerns us in this discussion.

What John said to Him was doubtless an expression of the general opinion of all who knew Him. In reply to John's modest refusal, Jesus simply said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."* And from this time on John finds his chief delight in pointing Him out as the "Lamb of God which taketh away the sin of the world."† In the course of John's wonderful statements concerning Him, he declares, "He that hath received *His testimony* hath set to his seal that God is true."‡

Jesus set out on His ministry as a teacher sent from God, and begins with the startling announcement, "Repent ye, for the kingdom of heaven is at hand,"§ meaning thereby, that this kingdom is embodied in Himself as its Head, and that, for those who repent and believe in Him, it is a kingdom of grace and truth, by which they will be freed from the bondage of sin, and secured in the possession of everlasting life and glory. As King in this kingdom of truth, He set Himself like a flint against all forms of error, denouncing sin and vice without stint, and defending truth and righteousness with the most unswerving fidelity. And although He claimed to be the Messiah, He came into open and irreconcilable conflict with all the ideas entertained by his cotemporaries, with respect to that "Hope of Israel." He rejected entirely the notion of an earthly kingdom, though He might have made Himself popular by accepting it. He said, "My kingdom is not of this world." If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; "but now is my kingdom not from hence."|| And then to the question of Pilate, "Art Thou a King, then?" He answered, "Thou sayest that I am a King. To this end was I born, and for this cause came

*Matt. 3:15.

†John 1:29.

‡John 3:33.

§Matt. 4:17.

||John 18:36.

I into the world, that I should *bear witness to the truth*. Every one that is of the truth heareth my voice."* And, however this idea of the Messianic Kingdom differed from that of the people, it was in perfect harmony with all His conduct and teaching.

In His intercourse with men, no one was too mean to attract His favorable attention, if he was in need or in distress, and no one too exalted to feel the poignant sting of His rebuke, if he was guilty of cruelty, or wilful falsehood. He was always, and uniformly, on the side of virtue, and unrelenting in His denunciations of vice; and the more so, where men were vicious in spite of their better judgment.

His interpretation of the law fully accords with this principle; and in the sermon on the mount He unfolded the inner sense and meaning of the law, presenting it in a light that was never dreamed of by the Scribes and Pharisees, or at least, in which it was never practiced by them.

By them it had been degraded to the level of a series of civil statutes, requiring the punishment by the civil authorities, of outward acts of transgression. But the sublime principle of love to God and man which underlies it as substruction, or deepest foundation, they had not discovered. They had seen, as it were, the outward superstructure, but its foundation was out of sight, and beyond the reach of their moral ken. But Jesus in a few simple, but well-chosen words, lets in a flood of light, that shows in bold and grand relief, its innermost sense, demonstrating in the clearest terms, that the outward prohibitions of the law refer, primarily, to the motives, the springs of action, in the inmost depth of man's moral nature, in order to prevent the possibility of outward violation, and consequent penalty.

"Thou shalt not kill," according to His teaching, means thou shalt not permit hatred, or ill-will, in any sense, to rise in your hearts, but, on the contrary, thou shalt love thine enemy, not harbor revenge against him or retaliate an injury, but rather do him good.†

*John 18:37.

†Confer. Matt. v. 21-26, 38—48.

“Thou shalt not commit adultery,” according to His testimony, means that the very first beginnings of lust, in the heart, must be resisted and suppressed.*

And so, according to His teaching, all the other commandments, are designed to reach in their deepest sense, the moral centre of our being, and respect the highest faculties of our spiritual nature, and our highest interests and happiness are made dependent on our obedience to these statutes. The law is regarded, by Him, not in the light of a series of arbitrary commandments, merely to gratify the will of the Supreme Law-giver, but as a system of necessary rules perfectly adapted to the needs of man’s spiritual nature, obedience to which, advances and disobedience destroys our highest happiness. According to this the divine law suits, in the minutest particulars, our nature, considered ethically, psychologically or somatically. And to enforce this teaching, Jesus Himself set the example of the most perfect obedience, always going about doing good; that, according to the record, not a single word or act of His, in any sense, antagonized the divine law. He was in harmony with it both in letter and spirit, as He said Himself, “I came not to destroy, but to fulfil the law.†” And so highly did He estimate the very least commandments, that He called him the very least in the kingdom of heaven who should break *one* of them, and him great, who should obey them.

In the matter of obedience He differs radically from any other good man whose name is recorded in history, sacred or profane. The Bible names many noble men, whose lives were devoted to the service of God, whom it designates as the friends of God, and as having enjoyed His peculiar favors. Noah, Abraham, Isaac and Jacob in earlier ages; afterwards Moses, Joshua, Elijah, David, Solomon, Daniel, and many other prophets, priests, and kings, are honorably mentioned on account of their peculiar moral excellence and spiritual elevation. But yet all these noble and God-fearing men were ever con-

*Matt. v. 27—32.

†Matt. v. 17. 19.

fessing their sins, doubtful as to the best course of conduct to be pursued, wavering in their faith, and deploring the mistakes, which forced from their eyes, scalding tears of penitence, and from their lips humiliating acknowledgments of their guilt.

In the case of Jesus, on the contrary, we never hear a confession of sin, we never witness the slightest hesitation, either in the expression of an opinion or in the course of conduct to be pursued. In Him, there was no doubt. Without apparent consideration or study He always said the right thing at the right time. However suddenly or unexpectedly, curious questions were asked Him, He never failed to answer them with the most perfect ease, and with a profounder understanding than has ever been manifested by the wisest of men.

There is no evidence in the record, that He ever repented, or changed His views on any subject, after once having expressed them. The history of all other wise and good men shows that they became such only by repenting of mistakes and correcting their false views. But it was not so with Jesus. The views of Jesus often aroused the antagonism of the people, or rather of their leaders, because they contradicted the "common sense" of men, and His acts equally offended their pride, or their taste or their manners; but He never took back a word He had spoken, or tried to undo any thing He had done.

And even in the darkest period of His ministry, when He knew that His enemies were closing in upon him with every facility at their disposal, for accomplishing His ruin, and an ignominious death stared Him in the face, He was perfectly confident of the righteousness of His cause, of the correctness of His own course of conduct, and the success of His mission. At a time when any other man would either have* encouraged his followers to resistance, or given up His cause in despair, Jesus did neither, but cheerfully consented to die; serenely telling His disciples that He was about to die, and amazing them with the assurance, nevertheless, that He was about to establish an eternal kingdom.

*John xviii. 36.

He believed that He was the Son of God and was possessed with "the power of an endless life, which would give Him ultimate victory over death and put Him into a position to establish and carry on His kingdom eternally, by means of which He expected to gather, defend, and preserve all His redeemed people unto eternal life. In this faith He confidently asserted, to the weeping sisters at the grave of Lazarus, I am the resurrection and the life," etc.*

Again, in full accord with this firm faith, and with unwavering confidence, He taught the doctrine of the immortality of the soul, not as a mere pleasing conjecture, but as an undoubted and imperishable reality, thus settling forever, for Himself and His followers, the momentous question which had, in all ages, agitated the minds of man,—a question which had baffled the most serious efforts of the wisest sages and philosophers as often as they attempted to solve it: "If a man die shall he live?" All that Job could answer was, "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer Thee; Thou wilt have a desire to the work of Thine own hands."† Here was an expression, indeed, of a blessed hope, but certainly not an assured confidence, or a clear conception of a conscious life beyond the grave.

Such philosophers as Socrates and Plato, whose learning and excellence of moral character are nowhere surpassed, and seldom, if ever, equaled among the sages of antiquity, though they put forth their utmost endeavors to prove the immortality of the soul, were yet never certain. The arguments that seemed to be irresistible at one time would be refuted by their reasoning at another. Hence they never enjoyed the pleasure of undisturbed certitude.

But Jesus asserted, or assumed this doctrine, as if it was self-evident to His consciousness at all times. His language and conduct demonstrate that He enjoyed the most undoubted certitude on this all-important question, and hence spoke with authority.

* John xi. 25.

† Job 14 : 14, 15.

Other wise men have arrived at their conclusions only after the most painstaking and laborious study, and in order to obtain knowledge they read the writings of famous men, and traveled from country to country, at great toil and expense, interrogating other wise men, priests and statesmen, prying into the secrets of religion and science, many of them spending a long life-time in the earnest, honest search after wisdom; yet in the end they found that much of their wisdom was worthless and in many things they were not certain of the profoundest truths they uttered. Thus many of the noblest ornaments of our race, whose names adorn the pages of history, and the light of whose lives sheds a glorious halo on the ages and countries in which they lived, attained their honored preëminence through untold toil and trouble, and yet, by their own confessions, they were ignorant, at the end, concerning the most important problems of life, which they sought to solve.

But the words of Jesus flowed from his lips with a kind of spontaneity, expressing the truth with an absolute certitude that compelled men to say, "He spake with authority; never man spake like this man." And yet there is no evidence that Jesus ever read any book but the Bible, that He ever sat at the feet of a master, except Joseph and Mary, or was in any sense familiar with the writings of ancient sages and philosophers. On the contrary, He came forth from the workshop at Nazareth, and from the very start began to utter the most precious and profound truths that ever greeted the astonished ears of man. His life of public activity was confined to the narrow circle of three years in time, and of the small country of Palestine; yet in that short time, and within that narrow sphere, He elaborated a system of morals and religion answering to the needs of man's ethical and spiritual nature, such as none of the philosophers ever conceived, and such as all their wisdom combined cannot rival,—a system which has successfully stood the test of a trial of nineteen hundred years, which has withstood the most varied learning and persistent efforts that the most cultivated minds could bring to the conflict, and which still

stands before the world, in all its sublime grandeur, without a peer, and, judging from the present activity of His church and her conquests, His system promises to outlive all systems of philosophy that may be devised, and conceived in a spirit that is antagonistic to the Gospel. And this system is a simple and spontaneous evolution of His own unaided mind and heart, founded in love, carried out by Himself in love, consecrated to the service and interest of men by the complete devotion and sacrifice of Himself, and by His command carried forward, and sustained among men by the persuasive eloquence of love alone.

Other teachers of philosophy, religion and morals, while engaged in the laudable work of imparting wisdom to others, have been accustomed universally to assume for themselves the attitude of learners. They have taught from the standpoint of learners, giving instructions in such knowledge as they had acquired by severe mental struggles and discipline. Zeno, Socrates and Plato, in Greece; Confucius, in China; Zoroaster, in Persia; Buddha in India, and all other teachers, without exception, found and wrestled with puzzling questions, which they could not answer, problems which they could not solve with certainty, many of which are, to-day, as dark and mysterious to the unaided human mind as they were in the remotest antiquity.

But Jesus uniformly taught as One who knew the certainty of the things He uttered, affirming that He knew them immediately from personal communion with the secret things of God. Hence, when teaching Nicodemus the necessity of the birth from above,—to the latter an inscrutable mystery,—which called forth his doubtful question, “Can a man be born when he is old?” Jesus, with artless simplicity, genuine sincerity, and absolute certitude, said, “We speak that we do know, and testify that we have seen. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?”* These words are spoken in such matter-

* John 3: 11, 12.

of-fact way that they seem like the most natural answer that could have been given to the question ; and so Jesus spoke them without an effort, as if a certain knowledge of heavenly things was his natural possession, and the communication of them to others His peculiar prerogative.

His doctrines concerning God and heaven and man's destiny He announced as divine and undoubted truths, which He had received in heaven itself, and his reputed miracles He attributed to the power and Spirit of God, alleging that His intimacy with the great Father of all gave Him authority to do and say these things. When His statements were contradicted, He never attempted to prove their correctness by logical ratiocination, but appealed to the Scriptures, to the purity of His own character, or to the extraordinary nature of His works, which no one ventured to deny ; and at the same time positively asserted that He had seen these things with His Father, and did only those things that pleased Him.

When His enemies attempted to entangle Him in His talk by hard questions, He invariably, without the slightest hesitation, gave them a satisfactory answer, or, at least, an answer that put them to silence. And when they imagined they had prepared the way to entrap Him, and that His answer must involve Him in contradiction with Himself, or with the Scriptures, or incur the displeasure of the rulers, to their surprise, and often confusion, with consummate wisdom, and a deep insight into their secret hypocritical purposes, He gave such answers as did not conflict with His own teaching, or with the Scriptures, or offend the rulers, and which completely unmasked the wickedness of His inquisitors and defeated their evil designs. And then, to add to their discomfiture, He often compelled them, by the simplest questions, to answer to their own confusion, or to acknowledge their ignorance concerning the very things with which they plumed themselves on their familiarity.*

But, notwithstanding He was victorious in every conflict,

* Confer. Matt. xxii.

He never boasted, or offensively triumphed, over His defeated adversaries. On the contrary, He ever treated them with the kindest consideration, and displayed the greatest anxiety for their moral and spiritual improvement. At the end of every struggle He left them to meditate on the heavenly truths which He taught them, while He retired into the wilderness of some private retreat to refresh Himself by holding communion with that God whom He called His Father.

When His enemies charged Him with heresy, or of being in league with Satan, we never hear Him angrily retorting or reviling in return. But He simply replies, "Which of you convicteth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye, therefore, hear them not, because ye are not of God."* And when an officer struck Him, He simply said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"† In all His conflicts, and amid the greatest provocations, He never betrays any excitement, or so far forgets Himself as to speak rashly, or unadvisedly, with His lips, or to ignore the proprieties of good manners. But in the midst of the insults which the rudeness of unreasonable men cast upon Him, He ever calmly preserves His equanimity, and never loses sight of the great purpose with which He began His ministry,—namely, to make God known to the people, and to interest them in the solemn realities of the life to come.

Professing to have a certain work to do, He never allowed anything, for a single moment, to distract his attention from it. Not even the fear of death or the dissuasions of loving, but mistaken friendship, could move Him from His predetermined purpose.‡ At no time does He seem to feel unequal to the task He had undertaken to perform; but, on the contrary, both by word and act, He declares His fitness to accomplish His purpose, no matter what barriers may be laid in His way. On many occasions He expresses, with assurance, His own personal perfection, and His official greatness, in language which

* John viii. 46, 47.

† John viii. 23.

‡ Matt. xvi. 21, 23.

would be blasphemous if not true: "I am not alone, for the Father is with me."* "I and my Father are one."† "My Father worketh hitherto and I work."‡ "He that sent me is with me; the Father hath not left me alone, for I do always those things that please Him."§ "My meat is to do the will of Him that sent me, and to finish His work."|| It is easy to see, in all these words, that Jesus was convinced that He had a great work to do; that there was an inward oneness and community of life and purpose between Himself and God; and that He was not alone in what He taught and did, but was supported by the power of God the Father, who was with Him.

He had an inward consciousness, accordingly, that He was not unfolding His own thoughts simply, or doing His own will merely, but the thoughts and will of His Father; and that there was an unbroken and perfect harmony between Himself and the Father, by which they worked together to finish His great and merciful undertaking. That undertaking He declares to be the impartation of life to men by the voluntary sacrifice of Himself—a sacrifice which is plainly seen by every intelligent reader to consist in a life of constant self-denial, of personal privation, and in an unconquerable purpose to do good to others whether they did good to Him or not; and, at last, in laying down His life as a ransom for dying sinners. And in strict harmony with this immutable purpose, Jesus never allowed an opportunity of doing good to pass by unimproved.

Requiring rectitude of moral character and a sincere love of truth in others, He never failed to set before them a perfect example in His own life; and thereby He exhibited a radical difference between Himself and all other religious teachers. Good men universally teach better than they practice. In all the range of religious literature not a single character is described, who succeeded fully in putting His own best precepts into practice, or who perfectly satisfied the demands of ordinary moral law, as laid down in the philosophies. Not one ever pro-

* John xvi. 32. † Chapter 10: 30. ‡ 5: 17. § 8: 29. || 4: 34.

claimed himself as an example without fault; and no biographer has ever claimed perfection for his hero, all feeling that "Perfection is an exotic of celestial birth."

But the very best men have, in every instance, attained their good moral and spiritual character by means of a course of severe discipline, protracted often through a long life of struggling against inward infirmities, evil propensities, and outward temptations. And no one has ever passed the ordeal without mistakes which they had to rectify, lapses from which they had to rise with great effort, and wearisome toil, and sins of which they had bitterly to repent. And all have acknowledged, at the end of such a course of discipline, that after all they were far from attaining perfection. This is not stated for the discredit of good men, but rather for their credit, since it plainly shows how difficult, and even impossible, it is for human nature to extricate itself from a labyrinth of evil, and to rise above its own imperfections, which it suffers in consequence of sin; and how, only by severe discipline and toilsome efforts, the best of men have painfully freed themselves, only in a partial way, from the demoralizing and miserable effects of sin.

But in the person of Jesus none of these defects appear. Morally and mentally He is as perfect at the beginning as at the end of His ministry. Though in the midst of daily conflict and struggle, it was always on account of others and in their behalf. He had no mistakes to rectify, no lapses from which to recover, no sins to repent of. Every precept that He preached He practiced, and never at any time did He confess a sin or a mistake or an imperfection. Religion pure and undefiled was the element in which He lived; on all occasions directing men's thoughts to spiritual things and insisting on a life of purity and holiness as absolutely necessary to please God; and His own happiest moments were those in which He was specially engaged in communion with God. Whole nights He spent in such communion, by which He was refreshed and strengthened for the labors of the following days, and all His days were spent in unselfish devotion to the comfort and happi-

ness of others, without any apparent consideration whatever for His own convenience or interest. In doing such work for men and in exercising such piety towards God, He seemed to find His chief delight. And although, at any time, He might have taken advantage of the wishes of the people, and secured earthly preferment and place, yet He never attempted to do so, but preferred to teach and to go about among the poor and needy, and to show the tenderest sympathy for all classes of sufferers by healing their diseases and speaking words of comfort. In all His intercourse with men He practically taught the universal brotherhood of man, and enforced the doctrine by the exercise of unfailing and unchanging love. In harmony with this He unequivocally taught the universal Fatherhood of God, and man's entire dependence on Him, and his responsibility to Him. This again involved the doctrine of monotheism, in contrast with all forms and phases of polytheism, which had been invented by other religious teachers, and made all men the offspring and dependents of the one true and eternal God. Yet He represented this one God in a three-fold personality, a mystery, of course, which we cannot understand, yet a mystery that answers to the inward spiritual necessities of our nature. Herein the teaching of Jesus far transcends that of any of the sages of antiquity. They, indeed, generally believed in a supreme deity, yet they associated with him myriads of inferior and subordinate deities in the government of the world.

Even Socrates, the wisest and best among the philosophers, could never entirely escape the toils of polytheism.

In the teaching of Jesus, furthermore, a God of infinite love and mercy is made known, who is full of compassion and long-suffering, yet who cannot, and will not, clear the guilty; a God who will have mercy, and not sacrifice; who is moved to forgiveness far more easily by heart-felt, penitent grief than by hecatombs of sacrifices; who loves justice, but takes special delight in showing mercy; a God who is absolutely free from the passions, and whims, and vengeful feelings, attributed to the gods of paganism by their votaries. Unlike the gods of

heathenism, the three persons in the Trinity of the Godhead, as represented in the teaching of Jesus, are in perfect and perpetual harmony, both in counsel and in work, working together in unity for the interest and happiness of men, and never taking pleasure in human suffering. He is, therefore, to be revered and loved for His unfailing and unchanging goodness towards His creatures, and, not like the gods of the nations, to be hated and feared for cruelty and vindictiveness. And while we cannot comprehend such a glorious Being, yet everything that is said of Him, in the testimony of Jesus, is far more worthy of a real God than the descriptions of the gods of mythology found in the sacred books of other religions. He is, therefore, infinitely better than such gods, even our enemies themselves being judges.*

But, besides the verbal testimony of Jesus to the infinitely exalted character of God, we have, what makes this testimony all the more valuable and trustworthy, in the person of Jesus Himself, an exhibition of moral perfection. In Him we behold a living image of God, personally moving among men, clothed in their own nature, teaching them by precept and actual example, not only what God is, but also the excellent principles which they must carry out in order to enjoy His favor. Conformity to the image of God, as this is exhibited in the life of Jesus, is laid down as requisite in order to acceptable worship. And this image represents, in a living form among men, all the graces which, in their union, constitute the divine ideal of a perfect manhood. This image, then, forms the model after which all must endeavor to build up their characters, who would enjoy a full and complete deliverance from sin, and a union with God, who is the source and fountain of all happiness.

Jesus, in the character represented here, claimed to embody in Himself the fulness of God, and to make known the two opposite, but complementary attributes of the Deity, called justice and mercy. Claiming to be God joined in personal union with our nature, which He professes to prove by His wisdom,

* Deut. 32: 31.

His exalted character, and His stupendous miracles, He also undertook to satisfy the claims of divine justice by an atonement, which involved the sacrifice of Himself. This atonement (at-one-ment) included the incarnation and all that He did and suffered, even to the descent into hades, and the resurrection and ascension into heaven. Accordingly, for this purpose, by His own word, He put Himself in the sinner's place, bore his sins in His own body on the tree, and took them away, thus vindicating and satisfying, by His own obedience and sacrifice, the entire demand of the law against us, so as to open the way for a just and holy God to be just in justifying the sinner. Thus "He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him." * In this way He practically proclaimed the Lord God merciful and gracious, and full of compassion, but by no means justifying the sinner in his sins. He first delivers man from the curse of sin, by a priceless ransom, and *then* proclaims forgiveness on condition of penitence and faith in Christ, the faithful and true witness, whose testimony was sealed by His true martyr-blood, and was afterwards vindicated by the Spirit of Christ, convicting the world of sin, of righteousness, and of judgment.† According to the record, God's justice or righteousness is manifested in all its terrors in the sufferings of Christ; for in it His righteousness was fully declared, and by it His forbearance and mercy are fully secured for the remission of sins, in which we receive free grace through the redemption that is in Christ, by which we are justified.‡

All this is declared to be revealed to make known the character of God to men, and to carry out His purpose to save them from their sins by the introduction of a new principle of life into their own nature, to afford them the means of appropriating this life, and so to fit themselves for a life of eternal blessedness and peace.

What is written concerning this exalted destiny for men is claimed to be by inspiration of God.§ The Holy Spirit is

* 2 Cor. 5: 21.

† John 16: 8.

‡ Rom. 4.

§ 2 Tim. 3: 16; 2 Tim. 1: 21.

claimed to have been in the writers, directing them to make an infallible record of all that God wished men to know of Himself, of eternity, and of their own glorious destiny, which He has secured for them by the great salvation. The work of salvation, it is further declared, is carried on in them by the same Holy Spirit testifying in them and by them of the Christ, guiding and comforting them amid the trials of this life, and so fitting them for the enjoyment of heavenly joys and glory. This Spirit is also called the Spirit of Christ, by whose agency He is born in His people the hope of glory; and so Christ being in them the hope of glory, and in the written word as the Spirit of prophecy, or as its life and inspiration, He fills both the word and the believer with the light of His own divine-human life, creating an inward harmony, and thus enabling the believer to appreciate and appropriate the inner sense and meaning of His word. Here, it may be said, is *the right* rule for the interpretation of the Bible, however many other rules the philosophers, and scientists, and critics may lay down for us.

Accordingly, the study of the Bible from the purely skeptical standpoint, no matter how much learning or scientific acumen may be brought into the service, will be as likely to confirm the student in his unbelief as to convince him of the truth. But, on the contrary, an honest, unprejudiced inquirer after truth cannot fail to find it, if he searches for it in the sacred Scriptures. To such a person, the life and character of Jesus, together with His verbal testimony, as recorded in the New Testament, will become an infallible proof of the authenticity of the Bible, which no logic can set aside. For no really honest student can contemplate the glorious character of Christ, as it stands out before us in the simple, unadorned narrative recorded in the New Testament, without acknowledging His sincerity, His truthfulness, His purity, His wisdom, His power; and, in fact, no one who loves truth can deny to Him any of the excellences that contribute to the formation of a perfect moral character. And this once admitted, it follows, with all

the force of an axiom, that His testimony is absolutely and infallibly true. Who, then, with a knowledge of the character of Christ, can honestly doubt or deny the truth of the entire, or any part of the Bible? For the testimony of Jesus involves the credibility of the whole Bible from beginning to end. He always spoke of, and quoted from, the Old Testament, as the word of God, and as of divine authority. It seems clear, from all this, that the authenticity of the Bible is fully established by the testimony of Jesus. Can a man of such a moral character as that of Jesus, by any possibility, be charged with falsehood?

Can a man of such unerring wisdom be deceived or mistaken in His utterances? Such an idea would be more incredible than anything recorded in the Bible.

If any one, therefore, will study the testimony of Jesus with an earnest, honest purpose to find the truth, he cannot fail to succeed. And blessed experience has demonstrated that God will bless such endeavors, to the highest interest and happiness of such honest seekers after truth.

Innumerable examples might be introduced here to show how completely the divine oracles authenticate their truth to the mind and heart, when studied in the spirit of earnest inquiry, and that they contain within themselves the evidence of their inspiration. But the words and moral character of Jesus, as contained therein, afford an infallible testimony to their truthfulness. For "these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name." John 20: 31.

VII.

NOTICES OF NEW BOOKS.

ASSYRIOLOGY, ITS USE AND ABUSE IN OLD TESTAMENT STUDY. By Francis Brown. New York: Charles Scribner's Sons. 1885.

This book is small in compass, but rich in contents and replete with interest. It is an address delivered by Prof. Brown, Sept., 1884, in accordance with the custom to have each year of study in the Union Theological Seminary, opened with a public discourse from one of its Faculty. The subject is one of momentous importance. The discoveries among the monuments of Assyria and Babylonia are so wonderful, that we may not be surprised if the expectation of new light to be cast upon the pages of God's Word has been raised to the highest pitch. This expectation has not been disappointed, and it will be still more fully realized in the future. There is danger, however, that zeal may outrun knowledge and brilliant conjecture do duty as severe fact. There is need, accordingly, of searching criticism. "Assyriology," as the author justly remarks, "has its guesses, and it has its accurate knowledge. It has felt the benefit of rigid critical examination at some points, and has suffered at others for lack of it. In some directions it has borne rich fruit for the Old Testament exegete, but has been allowed to do harm in others." A consideration, therefore, of some of the uses and abuses of Assyriology in Old Testament study is opportune and beneficial.

Prof. Brown is well fitted for this task. He is one of the very few in this country who have given special attention to the Assyrian language and literature. At the same time he is a Christian theologian, with a reverent faith in the supernatural character of God's revelation. These qualifications, joined with a carefully trained mind, a cautious judgment and a clear style, eminently fit him for the discussion of his theme.

He first takes up the abuses of Assyriology in Bible study, and traces their root to an ill-directed and excessive Apologetics. Apol-

ogetics has without doubt an important place in theological study ; but it may be questioned, he thinks, whether the Apologetic *temper*, always on the defensive, always looking for assaults, and prepared at the first blow to strike vigorously back—is a healthy frame of mind for a Christian thinker. “ It is likely to grow eager for certain *forms* of truth, rather than for the essential *truth*. It inclines to make no distinction between eternal verities and the forms of revelation in which those verities are embodied, and to venture the whole substance of the former upon its apprehension of the latter.” The author points out three abuses of Assyriology for the purpose of Old Testament study. The first is *overhaste in its employment*. He admits that Assyriologists themselves have been guilty of many sins of excessive haste in the intoxication of discovery. But the chief harm has been done by Biblical scholars, who have taken the hasty conclusions of specialists, and themselves drawn hasty conclusions from them. “ There has been a blind trusting to authority without weighing it, and an assumption of fact upon the mere say-so of some presumably honest scholar.” The unfortunate result of such precipitation he illustrates by several well-chosen examples. A second abuse of Assyriology is *the refusal to accept its clear facts* in the interest of some theory of interpretation. A good illustration of this is the hypothesis of a break in the Eponym Canon, on which the author dwells at some length. There must be no playing fast-and-loose with well-attested historical facts ; hailing them eagerly when they say at once what you want them to say, but discrediting them when their utterances are troublesome to you. “ It is a pity to be afraid of facts.” The third abuse of Assyriology is *to ignore the new problems* with which it confronts the Biblical scholar. It undoubtedly clears up many old difficulties, but unfortunately it gives rise to many new ones. These must be faced without prejudice and discussed without passion.

In discussing the uses of Assyriology, the author directs special attention to three. First, the *new setting* it gives to the ancient Hebrew literature and life by showing the racial connections of the people from whom the Old Testament has come. For, as he well remarks, “ it is a distinct and great advantage, when without lowering any of its unique claims, or any diminution of the special characteristics imparted to it by the divine agency in its production, the volume of sacred writings, before whose authority we bow, associates

itself more intimately, on its human side, with the history of mankind at large." Secondly, it *brings into clear light the essential difference between the Hebrews and other ancient peoples*. We soon discover in Assyrian literature the absence of that spirit which characterizes Hebrew literature. "There is a truth of spiritual conception, a loftiness of spiritual tone, a conviction of unseen realities, a confident reliance upon an invisible but all-controlling power, a humble worship in the presence of the Supreme Majesty, a peace in union and communion with the one and only God and the vigorous germs of an ethics reflecting His will, which makes an infinite gap between the Hebrew and his Semitic brother 'beyond the river' that all likeness of literary form does not begin to span." Thirdly, *Assyriology gives the strongest historical confirmation of Hebrew history*, and stamps the Old Testament annals as honest and accurate. This part of the book is well wrought out. Such is an outline-sketch of a book which we highly commend to all our ministers and more intelligent laymen, and in the reading of which, we doubt not, they will find much enjoyment.

PROPHECY AND HISTORY IN RELATION TO THE MESSIAH. The Warburton Lectures for 1880-1884. With two Appendices on the Arrangement, Analysis and Recent Criticism of the Pentateuch. By Alfred Edersheim, M. A. Oxon, D. D. Ph. D. Author of "Life and Times of Jesus the Messiah;" New York: Anson D. F. Randolph & Company, 900 Broadway, Corner of Twentieth Street. London: Longman, Green & Co. 1885.

This volume is composed of twelve Lectures together with valuable notes and appendices. These Lectures were delivered by the author during the years 1880-1884 in the Chapel of Lincoln Inn on the foundation of Bishop Warburton. The question discussed in them is, from a religious point of view, of supreme interest and importance, as it concerns the very foundation of Christianity. Its treatment by Dr. Edersheim gives evidence of marked learning and ability on his part. His standpoint is the conservative one, but this does not cause him to ignore the results of modern criticism. On the contrary he gives careful consideration to the very latest views of Biblical critics, and even devotes two entire lectures and the two appendices to an examination of the theories of recent criticism in regard to the structure and order of the Old Testament, more especially of the Pentateuch legislation and the historical books, for the purpose of vindicating the Mosaic authorship of that legislation, and its ac-

cordance with the notices in the historical books. The conclusions at which he arrives, with some few exceptions, strike us as highly satisfactory.

Among the subjects especially considered in the volume, besides the one already referred to, are, the origin of Christianity in the Old Testament, the kingdom of God as the leading idea of the Old Testament, the faith and rites of the primitive Church, some fundamental principles regarding the study of prophecy and its fulfilment, prophetism and heathen divination, the spiritual element in prophecy, the Messianic idea in the later stages of Israel's history, the different movements of national life in Palestine in their bearing on the Messianic idea, analysis and contents of the pseudepigraphic writings and their teaching concerning the Messiah and Messianic times, and the last stage in the Messianic prophecy.

There are many things which our author says on the various subjects just mentioned to which we should like to call attention. Our space, however, will enable us only to present his views on a few points. "Christianity," he holds, "in its origin appealed to a great Messianic expectancy, the source and spring of which must be sought not in the post-exilian period, but is found in the Old Testament itself. The whole Old Testament is prophetic. Its special predictions form only a part, although an organic part, of the prophetic Scriptures; and all prophecy points to the kingdom of God and to the Messiah as its King. The narrow boundaries of Judah and Israel were to be enlarged so as to embrace all men, and one king would reign in righteousness over a ransomed world that would offer to Him its homage of praise and service. All that had marred the moral harmony of earth would be removed; the universal Fatherhood of God would become the birthright of redeemed, pardoned, regenerated humanity; and all this blessing would centre in, and flow from, the Person of the Messiah." With reference to prophecy he says: "Prophecy, in general—perhaps I should have said Prophetism—may, in the Biblical sense of the term, be defined as the reflection upon earth of the Divine ideal in its relation to the course of human affairs. According as the one or the other of these is the primary element, it refers to the future, or else to the present or the past." Again, "The Prophet, as preacher, views the present in the light of the future; as foreteller, the future in the light of the present. He points out present sin, duty, danger, or need, but all

under the strong light of the Divine future. He speaks of the present in the name of God, and by His direct commission; of a present, however, which, in the Divine view, is evolving into a future, as the blossom is opening into the fruit. And when he foretells the future, he sees it in the light of the present; the present lends its colors, scenery, the very historic basis for the picture." "The Messianic idea," he maintains, "is the moving spring of the Old Testament. It is also its sole *raison d'être*, viewed as a revelation, otherwise the Jewish people and their history could only have an archæological or a political interest for us. Hebrewism, if it had any Divine meaning, was the religion of the future, and Israel embodied for the world the religious idea which, in its universal application, is the kingdom of God."

Though the work is not without defects, conspicuous among which are frequent repetitions and a want of strict logical order in the arrangement of the various parts, we can, nevertheless, heartily recommend it to our readers as a more than usually valuable contribution to theological literature, and as well worthy careful study.

THE MINOR PROPHETS, with a Commentary explanatory and practical, and introduction to the several books. By Rev. E. P. Pusey, D.D., Regius Professor of Hebrew and Canon of Christ Church. Vol. I., Hosea, Joel, Amos, Obadiah and Jonah; Vol. II., Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. New York: Funk & Wagnalls, 10 and 12 Dey Street. 1885.

Of the various commentaries in the English language on the Minor Prophets, there can scarcely be any question that the very best is that of Dr. Pusey. It is not only thoroughly orthodox, but it is at the same time also truly learned, able and instructive, practical and devotional. No one can study it without profit. The thanks of all Bible students are due to Messrs. Funk and Wagnalls for republishing it in a style so admirable and yet so cheap as that of the volumes before us. The work should have a place in the library of every minister and intelligent layman.

THIRTY THOUSAND THOUGHTS, being Extracts covering a comprehensive circle of religious and allied topics, gathered from the best available sources, of all ages and all schools of thought, with suggestive and seminal headings and homiletical and illuminative framework. The whole arranged upon a scientific basis, with classified and thought-multiplying lists, comparative tables, and elaborate indices, alphabetical, topical, textual, and Scriptural. Edited by the Rev. Canon H. D. M. Spence, M.A., Rev. Joseph S. Exell, M.A., Rev. Charles

Neil, M.A. Vol. III. X. Virtues including Excellence (second, third, fourth and fifth parts). XI. The Mosaic Economy. New York: Funk & Wagnalls, 10 and 12 Dey Street. 1885.

The better we become acquainted with this work the better we are pleased with it. Each new volume impresses us more favorably than its predecessor, so that we are able more and more heartily to recommend it as a most valuable thesaurus of important and instructive thought.

The present volume, as indicated in the title page, consists of two sections. In the first of these sections (section x of the entire book) Justice, Wisdom, Benevolence and Self-Control are treated of; and in the second (Sec. xi) are considered in their various aspects the Tabernacle generally, the ministers and office-bearers in the service of the Tabernacle, and sacrifices and oblations including sacred festivals. The selections under these various heads have all been made with great judiciousness, and present a large amount of very useful information as well as many gems of thought gathered from many sources.

LETTERS FROM HELL. Given in English by L. W. J. S., with a preface by George MacDonald, LL.D. New York: Funk & Wagnalls, 10 and 12 Dey Street. 1885.

This work was originally published in Denmark about eighteen years ago, and was at once translated into English, but it would seem attracted little or no attention. Very recently it appeared in a somewhat modified form in Germany, where it is said to have aroused almost unparalleled interest, running rapidly through a number of editions. The present volume is, with some slight alterations, a translation of the modified book as lately published in German. By Hell, the author does not mean Gehenna, but the Hades of the condemned; not the state of final punishment of the ungodly, but the state into which they enter immediately after death. The purpose of the work is not dogmatical but practical. In it accordingly there is no effort made to answer directly any question of the intellect. Its object is simply to portray in the way of warning, as vividly as possible, what may be rationally imagined to be the sad and woful experience of a lost soul after it has been separated by death from the body. The law of Hell we are told is, "we are not tormented—we torment ourselves!" The sinner brings nothing thither but himself. "And what comprises this self but a burning

remorse which can never be stilled ; a greed of desire which can never be satisfied ; an unquenchable longing for things left behind ; innumerable recollections of sins great and small, causing insufferable anguish, all being equally bitter, equally fraught with vainest regret." The book is one of more than ordinary power and originality, and is well calculated to awaken earnest and serious thought.

PRAISE SONGS OF ISRAEL. A New Rendering of the Book of Psalms, by John De Witt, D.D., of the Theological Seminary, New Brunswick, N. J. ; a member of the American Old Testament Revision Company. New York : Funk & Wagnalls, 10 and 12 Dey Street. 1884.

This is in every respect an admirable book, and we heartily commend it to all who would more fully acquaint themselves with the meaning and beauty of the inspired Praise Songs of Israel. The object of the author in preparing it, was to present to English readers a translation of the Psalms into language that should render the original more faithfully, and yet more poetically. And this he has succeeded in doing. The translation he gives, it will be generally admitted by scholars, is more literal and faithful to the original, and also more rhythmical, than that of the version of the Psalms to which we are accustomed. Many obscure passages in consequence are made clear, and the poetic beauty of the original generally rendered more apparent. The ordinary reader will find the work of more service to him than any commentary in the way of helping him to a right understanding of this important portion of Sacred Scripture. The book on this account alone should find a place in every Christian home. In form and printing, we would yet add, this volume is very attractive and reflects much credit upon the publishers.

THE SABBATH FOR MAN. A Study of the Origin, Obligation, History, Advantages and present state of Sabbath observance with special reference to the rights of workingmen. Based on Scripture, Literature, and especially on a Symposium of Correspondence with persons of all Nations and Denominations. By Rev. Wilbur F. Crafts, A.M., author of "Successful Men of To-day," "Must the Old Testament Go?" "Rhetoric Made Racy," etc. New York : Funk & Wagnalls, 10 and 12 Dey Street. 1885.

This volume which is a closely printed duodecimo of over six hundred pages, contains a large amount of valuable information on the subject of which it treats. In its pages the following questions

are thoroughly considered in all their bearings: Is the Sabbath surrendered? Is the Sabbath imperilled? Are Sabbath laws consistent with liberty? What of Sunday trains, Sunday mails, and Sunday newspapers? What degree of Sabbath observance can be realized in Nineteenth Century Cities? And, what can be done by Christians for the improvement of Sabbath observance? There is also an Appendix containing a large amount of additional matter bearing on the observance of the Sabbath. Ministers and others interested in securing the proper observance of the Christian Sabbath will find this a truly helpful book. It would be well if a copy of it could be placed in every family throughout our land.

NEW LIGHT ON MORMONISM. By Mrs. Ellen E. Dickinson, with Introduction by Thurlow Weed. New York: Funk & Wagnalls, 10 and 12 Dey Street. 1885.

This volume gives a brief, succinct and graphic history of Mormonism from its inception to the present time. The author is a relative of Solomon Spaulding, from whose stolen manuscript "The Book of Mormon" was constructed. In her book a number of new facts concerning Mormonism are presented. Those who would thoroughly acquaint themselves with the history and character of one of the greatest and most mischievous delusions of modern times will find this small volume of especial service to them. It is well written and unusually interesting.

LUDLOW'S CONCENTRIC CHART OF HISTORY. Invented and Compiled by James M. Ludlow, D.D. New York: Funk & Wagnalls, 10 and 12 Dey Street. 1885.

This is one of the most ingenious and helpful charts of history of which we have any knowledge. Within a small compass it furnishes a very large amount of interesting and very valuable historical information, so arranged as to be readily accessible. At a glance, indeed, it gives the separate and contemporaneous history of each century. Ministers and students generally will find it exceedingly convenient and labor-saving to have one of these charts always within easy reach.

ANTHE. By Mrs. G. W. Chandler. New York: Philips & Hunt; Cincinnati: Cranston & Stowe. 1885.

THE HALLAM SUCCESSION. A tale of Methodist life in two Countries. By Amelia E. Barr. New York: Phillips & Hunt; Cincinnati: Cranston & Stowe.

These books are intended for young persons and are especially suited for the Sunday-school and family library. Both are well

written and interesting tales. Their object is to inculcate religious truth. The latter was especially prepared, as the author in the preface informs the reader, to assist young Methodists in giving a reason for the faith that is in them, and to show that they have good cause to love and honor their creed.

OXFORD LEAGUE SERIES. By Daniel Wise, D.D. New York: Phillips & Hunt; Cincinnati: Cranston & Stowe.

This series consists of seven small tracts treating of the following subjects: Ancestry of the Wesley Family; The Oxford Methodist Brotherhood; The Birthplace of Methodism; Methodist Converts in High Places; The Literary Work of the Wesleys; Place of Education in English Methodism; and, Place of Education in American Methodism. All these tracts have been prepared with care, and, in an unusually attractive style, give a large amount of useful and interesting information on the various subjects of which they treat.

SCRIPTURAL TEMPERANCE. An answer to the question, Is Total Abstinence from all Intoxicating Drinks as a Beverage, a Duty Enforced by the Teaching of the Bible? By the Rev. W. H. Ten Eyck, D.D. New York: Richard Brinkerhoff, No. 34 Vesey Street. 1885.

This is a pamphlet of forty-four pages octavo. The contents of it were originally prepared for, and read before the Ministers' Association of the Reformed Church in America. First the author inquires, What is Temperance? Then he considers the question of Scriptural Temperance, in relation to drink, both as regards wine and strong drink, by examining in order the various passages bearing on the subject in the Old and New Testament. His honest endeavor throughout is "to ascertain the sense of the Sacred Text, without regard to any preconceived system, and fearless of any possible consequences." The conclusion at which he arrives is, that,—"*Scriptural Temperance consists in self-control, in moderation in the use and enjoyment of any of the gifts of God's good providence; including that which, if taken to excess, will intoxicate.*" The pamphlet is deserving the careful consideration of all who desire to attain to the truth and nothing but the truth in regard to the question considered in it.

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I.

SOME REFLECTIONS ON KANT'S SYSTEM OF ETHICS.

BY PROF. THOS. G. APPLE, D. D.

I PROPOSE to consider in this article some of the leading principles of Kant's system of Ethics. The subject commends itself to our consideration as an interesting historical study, and also on account of the grave importance of moral science in a course of liberal education. The vast interest that has in our age been concentrated in scientific progress and discovery, especially in their bearing on the material and industrial prosperity of society, has led in the way of reaction to the inquiry whether the wants of man's moral nature, as compared with his intellectual nature, are sufficiently emphasized in our general educational culture. It has been found that intellectual culture, even in its highest and best form, where it is pursued for its own sake, needs to have joined with it the proper culture of the moral nature. We do not, indeed, indorse the saying, often heard, that intellectual culture is something neutral in relation to morality, that it inclines equally to the evil or the good, and that therefore education in this sense is a power for the one as readily as

for the other. We believe that the proper cultivation of the intellectual faculties, having truth for their contents, tends to elevate man above the selfish and the sordid, and that in itself it is a good to be prized far above wealth and worldly power.

But it is still true that where the moral nature is neglected, intellectual culture may be diverted from its own high and sacred character, and so perverted into a power for evil. Evidently the two sides of our nature, the intellectual and the moral, should both receive equal and proper attention in all right education: the one is the organ for the apprehension of the true, the other of the good.

No philosophical thinker of modern times has done more to bring out the true dignity and worth of man's moral nature than Immanuel Kant. In an age when bold Dogmatism and avowed Skepticism were in deadly conflict, the one resting its claims largely on mere assumption, the other on despair of all certitude in knowledge or belief, and each struggling to gain the ascendancy over the other, Kant came forward with his critical method and demolished whatever was false and weak in both.

In his critique of the pure reason, *die reine vernunft*, he investigates primarily, not what man knows, but his faculties and powers of knowing. Over against the assumptions of Dogmatism he shows that there are limits to man's power of knowing, and that therefore there are problems pertaining to the infinite and absolute, as well as to the inner substance of things (*das ding in sich selbst*), which human thought cannot comprehend; while by his discussion of *a priori* judgments he shows that in its measure and degree there is absolute certitude in human knowledge. Thus on the one hand he curbed that pride of knowledge which claimed to be able to measure and comprehend God Himself, while on the other hand he equally refuted the skepticism of such men as Hume, who made it their object to cast doubt upon all man's knowledge. This great work soon became the acknowledged masterpiece, and a thesaurus in psychology from which the ablest and best subsequent psychologists drew material. It has, indeed, its serious defects and errors (as

what human work has not?) which are now eliminated in our best psychologies and works on metaphysics, but it still remains and lives as a great masterpiece in all modern philosophy, somewhat as Aristotle's *organon* stands related to Logic in all ages.

But it is in his Moral Philosophy especially, we think, that Kant did the greatest service in the cause of truth; it is there that he brought home to the conscience of a skeptical age the reality of any unchanging moral law, and the true dignity of the moral constitution of man. As Moses in ancient days became the agent for publishing the decalogue from the awful mount that burned with fire, Kant, like a second Moses, in a modern age, in the face of prevailing skepticism, brought forth the supreme authority of the same moral law as enshrined in human reason, in man's moral nature. What truth is for the intellect, forming its true inmost substance, and commanding assent from all men, that the moral law is for will, demanding the inward assent of true obedience. As the eye is made for the light, and the intelligence for the truth, so the will is made and adapted for the apprehension of the good as this addresses itself to man through an unchangeable moral law.

We may gather up the leading principles of Kant's system of Ethics under two heads,—first, his doctrine of the *Categorical Imperative*, in which are set forth the nature and characteristics of Moral Law, and, second, the *Autonomy of the Human Will*, in which he presents his conception of moral freedom and of all virtue and duty. Let us consider these in their order.

I.—THE CATEGORICAL IMPERATIVE.

That man, both in his individual capacity and in his social organization, is subject to the authority of law,—law that distinguishes between right and wrong, the good and the bad,—is a fact patent to every one. What is the origin and nature of this law? This is one of the questions which moral science undertakes to answer.

Is there in man and for man an authority which is absolute and categorical for the determination of his will, and yet so re-

lated to him that obedience or submission to it is free and not by external coercion ?

Skepticism answers, no. As in the sphere of intelligence it denies the existence of a fixed standard of *truth*, so here in the moral sphere it denies that there is a fixed, unchanging law of *right* that binds every intelligent being in the universe to obedience. Over against such open skepticism Kant brings forward the existence of an *imperative* in every man's being which he is bound to reverence. It has its form of utterance in the words "shall or ought," which express a moral obligation, but not a necessitation. "Thou shalt not steal," "Thou shalt not kill," "thou shalt assist thy neighbor," "thou shalt preserve thy life." By what authority do such commands address all men? If, in opposition to the skeptic now, we admit that there is authority somewhere to command, and that man *ought* to obey, then another question arises as to its source. Some find it in a certain result of *experience*, as an *a posteriori* principle. For instance, if, by trial and experiment, it be found that it promotes man's happiness to not steal, or that it conduces to the industrial progress and welfare of society, then it is right, and so possesses authority as moral obligation. In distinction from all such empirical principles Kant, seeks for the obligation in an *a priori* dictate of the reason, which transcends experience and hence is called transcendental. What he calls the dictate of reason is really the moral law enthroned in man. It is the principle of right which is innate in the human soul.

This authority is imperative because it asserts itself in the form of a command. This is peculiar to the will as distinguished from the intellect. When a *truth* is discerned, by whatever process its discernment is reached, the intellect *must* give its assent; there is here also a necessity, the mind must assert what evidently *is*. In the case of the will, the obligation is what *ought* to be, and the will brings it to pass by an act of obedience or an act of duty.

This imperative is called categorical, in distinction from hypothetical. For instance, "thou shalt not make any false prom-

ise" is a categorical command. "Make no false promise, lest thou destroy thy credit" is a conditional, or hypothetical, command. The former means that the authority of right in man is entirely unconditional. And this indicates at once one of Kant's main principles. His system excludes Utilitarianism and Eudæmonism. Law is obligatory primarily, not because its obedience is useful, promotes the good order of society or secures man's happiness, but because it is right. Whenever any other consideration comes in to influence the will, save the one of right, it vitiates the morality of the act. If a man, for instance is honest because it is the best policy, secures him the best worldly advantage in the end, he is acting from a selfish motive and his act is no longer moral in the true sense. If he is temperate in eating and drinking because this course promotes health, while the opposite would produce misery, his very temperance becomes selfish and is no longer a virtue. It falls from the lofty plane of morality either into the plane of mere instinct, such as leads the animal to choose its quantity of food, or, if it have an ulterior selfish motive, into downright immorality, as, for instance, where a man is temperate or economical through avarice. Kant even rules out of his system pathological affection as having in it any claim to morality. A man's affections are not subject to the control of his will in their natural form. He cannot control his likes and dislikes, his sympathy and antipathy, whereas moral obligation presents what is and must be subject to his will. The mere natural affection of a parent for a child or of a child for a parent is in itself neither good nor bad; it does not rise into the sphere of the moral. To honor, obey, assist a parent is a duty of the child, but to love is a different affair.

Thus we reach a doctrine of legalism, or of moral obligation of the purest and loftiest character. The moral law, as enthroned in the reason of man, is written again in characters as clear and distinct as those recorded on the two tablets of stone brought down by Moses from the awful mount. The moral order of the universe for all intelligent creatures is set forth as a reality and not an invention of man. It stands out as an objective reality

corresponding, in its own higher sphere of being, to the fixed and unchanging order of nature. As there is the presence of intelligence everywhere in nature, from the glow-worm to the sun, so all intelligent existence is subject to moral law, which determines the well-being of individuals and communities. This moral law is not an external *dictum* merely which addresses man from beyond himself, but it is ingrained in the innermost structure of his being. To reverence and obey it is ennobling, gives man his true dignity and manhood, whilst to transgress it is belittling, low and mean. Even rewards and penalties, as something external to the law, are ruled out of this lofty system. Man is not to obey the right in order to obtain a reward, nor is he to shun disobedience from a slavish fear of penalty; but he is to do both from a true reverence for the moral law, as comprehending in itself and for itself the highest good for man.

Such a setting forth of the moral law enshrined in the moral constitution of man was like a trumpet-call to a groveling, sordid age. Even the Christianity of Kant's time presented but a dim, shadowy view of the divine law. In the supernaturalism of the seventeenth century it was depicted as a law *over* man, not in man,—something added from without, instead of a concrete living power from within. And, practically, then as now, men shook their heads in doubt when the lofty ideal was held up to their gaze. As the coarse, blatant infidel, in the very light of heaven, denies the existence of God, and with shocking blasphemy challenges God to strike him dead, if there be a God, so men make light of the existence of the moral law, and practically challenge its very existence. Yet, in the face of all such skepticism, Kant held up the reality of this absolute authority by which the actions and secret intentions of all men are measured and justified or condemned. And all this, not only as challenging man in divine revelation, but as evidenced in all right reason.

Such, very briefly, is the meaning of the Categorical Imperative in Kant's system of ethics. As Joseph Cook expressed it

in his Boston lectures some years ago, if the whole material universe were placed on one side of the scales, and a "thou shalt" on the other, the latter would outweigh the former as though the universe were but dust in the balance.

Kant is quoted as saying: "There are two things that always command my most profound admiration,—the starry heavens above, and the moral law within man." The one represents the working of infallible intelligence and binding law in the whole natural universe, the other represents, or in itself is, the no less infallible, controlling power in the moral universe. There is a sublimity in both that challenges the highest admiration and the deepest awe.

Let us now consider, in the second place, the meaning of *the Autonomy of the Will* in Kant's system.

II.—THE AUTONOMY OF THE WILL.

In his "Groundwork of the Metaphysic of Ethics," Kant says: "There is nothing in the world which can be termed absolutely and altogether good, a good will alone excepted," or, as he also phrases it, "the only good thing in the universe is a *good will*." Had we space, we would like to quote other of his language on this point, every sentence of which is fraught with force and beauty. "Intellectual endowments, wit and extent of fancy, as also courage, determination and constancy in adhering to purposes once formed, are undeniably good in many points of view; but they are so far from being absolutely good that they are qualities capable of being rendered bad and hurtful when the will, under whose control they stand, is not itself absolutely good." And then he goes on to say: "With the bounties of fortune it is no otherwise: power, wealth, honors, even health, and those various elements which constitute what is called happiness, are occasionally seen to fill the mind with arrogance and to beget a lordly and assuming spirit, where there is not a good will to control their influence and to subordinate them by stable maxims of conduct, to the final scope and end of reasonable agents."

The will is the agency or faculty through which the good is brought to pass for man and made his own. The good might exist all around us in other beings, and yet, unless willed by us, we would be forever separated from it by an impassable gulf.

The will is the organ of self-determination. A man is what he wills,—I do not mean, is, in some magical way, what he wills *himself* to be, but he is the good that he wills, or the evil that he wills. As truth or falsehood finds entrance into us by the organ of the intellect and becomes a part of our being, so the good enters us through the will and no otherwise. But the good, which is here viewed as benevolence or love, is so related to the will that the one is not in order to the other, but they become one, just as truth and truthful thinking are identical. A good will is the good in itself. “Like a diamond, it shines in itself, and by virtue of its native lustre.”

What now do we mean by the *autonomy* of the will? We mean that characteristic which renders it self-determining. But what is the meaning, then, of the word self-determining? Does it mean that the will itself determines, as the subject, or that it determines itself as object? It means both. Just as the *ego* in personality is at once both subject and object, and the communion of the two gives us self-consciousness, so the will itself determines, and it determines itself. But the main reference here doubtless is to the will as subject.

“Autonomy of will is that quality of will by which a will (independently of any object willed) is a law to itself.” This is one of Kant’s own definitions, but it serves us little purpose unless the idea goes through our own minds, each one for himself, and is reproduced in our thinking. The autonomy of the will means that it is its own law, and this is the same as what we designate *the freedom of the will*, whatever that means, for it is a phrase constantly used, and yet very few have any clear conception of what it means. Every event must have a cause; every volition is an event; therefore every volition has a cause. So we may form a syllogism. And yet the freedom of the will requires us to say that a volition is self-produced,—that is, pro-

duces itself. There is nothing to which this may be likened except the being of God, or what is called the *aseity* of Deity. God is the author of His own being; He produces Himself; He wills Himself. He does not exist by a necessity that holds beyond Himself. The necessity by which He exists is a free necessity, that is,—a necessity that is at once voluntary, or free. Freedom and necessity are one in His being. Man comes to be, as to character, by his own will. In this sense he is the author of his own being,—that is, he wills, determines, himself good or evil. Of course, only in a relative sense, for “*in God* we live and move and have our being.” Man is made in the image and likeness of God, and this image and likeness has its central significance in the will. Man is like God especially in his will. The human will is God-like. To will is like the act of creation: it brings to pass that which was not.

We meet here a problem, the most intricate in Moral Philosophy which has been resolved in two ways—one, by the theory of *Indifferentism*, which asserts that in order to be free the will must make choice between at least two possibilities towards which it is equally drawn, or, rather, in relation to which it is equally different—that is, that in putting forth a free volition, the will must be equally poised between two possibilities, like the ass between two bundles of hay. This does not mean that this situation is at all usual, because ordinarily the will is itself determined by character—that is, it has already determined itself; but it means that the freedom of the will requires that this situation must at any time be possible. A free volition is without causation; it is its own cause. If caused by anything beyond itself, it is necessary and not free.

The other theory is, that the will is always determined by a power from beyond itself, which yet so works in it that the will is at the same time free. This is called the theory of *Determinism*. It is the theory so ably advocated by Jonathan Edwards, that pioneer thinker in American history, the ablest metaphysician of the earlier days of America, who took issue then already with the system of Locke.

The will is governed by the strongest motive. Through motivation it can be influenced and ruled, and yet be free in its volitions. God can determine the will of the creature by bringing His own reason to bear upon him or by operating on man by the power of truth through His own reason, and so can certainly and absolutely cause a man to will the good. Hence all volitions are predetermined, or predestined, and on the basis of this predestination God possesses prescience of all human volitions and acts; He infallibly foreknows whatever comes to pass through man's volitions.

Indifferentism is the ancient Epicureanism, Determinism is the ancient Stoicism. Where two opposing (though not necessarily contradictory) theories have come down through the ages without the one being able to drive the other from the field, we may reasonably draw the inference, I think, that both have a measure of truth, and neither one contains the whole truth. We adopt neither of the two theories named. There must be a third which takes up what is true, and eliminates what is false, in each. It requires no great humility of knowledge, after studying even a little of Kant, to acknowledge that there are problems which man's reason cannot fully comprehend, and in our judgment the freedom of the created will is one of these problems. Kant's theory of the Autonomy of the Will requires us simply to hold that the human will, in the exercise of freedom, is a law to itself; that it exercises volitions not by external coercion, and yet not without, but emphatically with, reason.

Hence the freedom of the will requires, according to Kant, that man must apprehend the divine law as a power implanted in the reason. His obedience must not be slavish, not mere submission to any external authority whatsoever, even though it were—reverently be it spoken—that of God Himself.

But the Autonomy of the will, as involving self-government looks to man as object as well as subject. He is a king whose kingdom is primarily himself. Kant designates this two-fold nature as the *homo-noumenon* and the *homo-phenomenon*;

by the former man is viewed as the spiritual governing power, and by the latter as the nature governed. It were well if all popular self-government, like that in our nation, would bear in mind that it implies not only the prerogative and privilege of the people as being themselves the sovereigns, but also the responsibility of seeing to it that themselves are properly governed. The former without the latter is only a delusion, just as self-government in the case of the individual is also a vain delusion, if he does not govern *himself* while he assumes to govern. This government requires that the will shall rule over and hold in proper restraint the natural appetites and propensities. These are forces that enter legitimately into the development of man's being; without them he would lack the vitalizing natural forces that are taken up as material into his moral nature, but in order to this, they must be brought under the direction of the will; then the natural becomes ethicized, becomes moral. Where these natural propensities govern the will man becomes a slave, and this slavery weakens and destroys his moral nature. Thus it is that the soul itself is the kingdom over which man is constituted a ruler, a king. It is a kingdom greater than the whole world, considered in its externalities, and it is a greater work for a man to govern himself than to govern a multitude of men. "He that ruleth his own spirit is greater than he that taketh a city."

Here Kant found the worth and dignity of man. It is of the essence of a free moral being such as man that he shall never regard himself as a means or instrument, but as an end in himself. Of course this must be understood in a relative sense, for God is the only absolute end in the universe, for whom all things exist. But this does not contradict the truth that man should never regard himself as a mere instrument. Even God does not so regard man. He honors the dignity of that nature which He has made. Wealth, power, happiness, these may be served as ends, as good in themselves. Whenever that is done man abdicates the throne as king, and he becomes a slave. Even to see one's own comfort and happiness as an

end Kent denounces as selfishness. In his relations to his fellow-men he must never use them as means or instruments; to do that is to fail to appreciate their true dignity and to degrade our own. Others may indeed serve us, just as we, in turn, serve them, but never as mere instruments, as an animal may be used. The humblest and lowliest is essentially—that is, in the essence of his being—equal to the greatest. The king must reverence the humanity in the lowliest subject, the master in the servant. This is indeed the spring of all duty to self and others first of all, to reverence the exalted dignity God has conferred upon us and upon all men.

One of Kant's "fundamental laws of reason" is, "so act that thy maxims of will might become law in a system of universal moral obligation." Any maxim that cannot be tested by this rule will be found to be self-destructive. For instance the rule, act so as to promote your personal happiness, if applied to all men, would bring on conflict with itself, for the happiness of one might not be in harmony with that of another: each would be seeking his own, regardless of others. "In the case of utilitarian principles, all wills have not the same end, but each will has its own, which may perhaps accord with others, perhaps not, but which at any rate gives no determinate law, the possible exceptions being innumerable, and that sort of harmony might emerge which a satiric poet describes as the concord of spouses who mutually ruin one another by their extravagance,—

"How wonderful their harmony!
For what he wills, that wills eke she;"

or that sort expressed by the message from Francis I. to Charles V.: "Whatever my brother Charles chooses (Lombardy), that assure him I choose also." This is true of all empiric principles; they can never become the ground-work of any law. Kant's rule is unselfish, it makes the welfare and interest of others, of all men, precisely equal to our own, and thus corresponds to the command, love thy neighbor as thyself.

It would be interesting to dwell upon Kant's theory of virtue and duty. His definition of virtue that "it is ethic strength of will," or "strength of the human will in the execution of duty," corresponds with our own definition, except that we add, as to its origin, that it is an inspiration of the good, and therefore is not self-generated. Kant would allow also that it owes its origin in some sense to the moral law, and he rightly views it as essentially one; there is but one virtue and one vice, though, in respect to the application, we may speak of different virtues. But no man can possess one virtue without possessing virtue as a principle.

Equally exalted is Kant's idea of duty. "Duty! Thou great, thou exalted name!" he exclaims. Here, too, he will allow of no other obligation than what arises from reverence for the moral law as a good and an end in itself. No consideration of self-interest may enter into the question of duty. Man may indeed set before him a right end in the performance of duty, such as the perfecting of his being, to care for his physical well-being, for instance, to do no injury to himself, etc., but the obligation here is not to be measured by any happiness or utility for securing which health may serve as an instrument, but because of an *a priori* maxim of the reason. To do right is an end in itself apart from any consequences, and man is free, man maintains his true dignity, only when he thus becomes to himself and for himself the executor of the moral law. Then only is he rendered "*Liber, pulcher, honoratus, Rex denique Regum*," "and enabled to stand invincible against all assaults of chance or fate"; because man cannot be shaken from his own self-possession, nor can the virtuous be stormed out of the inexpugnable fortress of his own virtue."

But we cannot dwell upon these separate points. We turn to consider what Kant's system of ethics has to say in regard to the existence of God. It is to be regretted that he made concession to agnosticism—not the agnosticism of our day, however—in his mental science. He there takes the position that no argument from reason is sufficient to prove the exist-

ence of God, and that the human mind cannot grasp the idea of an infinite being. By this he did not mean at all to deny or question the existence of God, but only that man's intellectual powers are shut out from all ability to know the infinite. In this view he has been followed by Sir William Hamilton, who maintains that the words infinite and absolute are mere negative terms, and convey no intelligent idea whatever to the human mind. He has been ably refuted, we think, by Prof. Calderwood, of Edinburgh, in his work on the Philosophy of the Infinite. Herbert Spencer, standing in a quite different school, grants that the human mind must postulate an infinite, but as to who or what the infinite is man can know nothing,—the position held by modern agnostics.

But when Kant comes to treat of Ethics, he maintains that from the authority man is necessitated to attribute to the moral law in the reason, he must postulate a supreme law-giver, a personal God. He seems to have no difficulty here in finding a personal being who is absolute and infinite, who is the supreme judge of men and to whom men owe obedience. "The end of the Godhead in creating, and his Providence of man, we can depict to ourselves only as an end of love, *i. e.* that He wills their happiness; while the principle of His will in regard to the reverence or awe we owe Him, which limits the operations of the principle pointing to the end willed, *i. e.* the principle of His divine rights, can be no more than that of JUSTICE." But this brings us, he says, into the sphere of religion, and "Religion, therefore, considered as the doctrine of the duties owed toward God, falls far beyond all limits of pure ethics;" and he gives this as a reason why in his Ethics he has not inserted any religious duties, but only duties to self and duties to our fellow-men.

We cannot here enter upon any argument of the question, but, with all due deference, we think Kant, and Hamilton after him, are in error when they assert that the infinite is entirely beyond man's intellectual apprehension. In our view, we have by intuition an idea of the infinite, in other words, of God, while it is true that the logical understanding can form no conceptions

except in the limitations of time and space. Man can know God in the way of *apprehension*, while finite reason never can *comprehend* God.

Kant, we think, falls into the error of making a dualism between reason and will, the pure and the practical reason, when he makes the one postulate the being of God, while the other is precluded from predicating His existence.

Criticism of Kant's Ethics.

In regard to Kant's system of Ethics as a whole, we present the general criticism that it rises no higher than a pure and lofty LEGALISM, whereas a perfect morality must rise into the sphere of LOVE. We have already said that Kant's theory of morality is worthy of the dignity of man; it is among the purest and best set forth by any philosophers of modern times. It shows on every page the influence Christianity has exerted upon his conception of morality. And when we say that it ends in pure legalism, we mean not legalism in the common sense of that word, as signifying obedience to external commands merely, for we have seen that this is one of the conceptions of morality that Kant regards as unworthy the true dignity of man. His legalism is of a higher character, viz., reverence for the moral law and obedience to the moral law as an internal force and authority for man. It covers the sphere of conscience,—that is, the moral law asserts its authority through reason and conscience. And his system rises above all utilitarian and eudæmonistic principles. Do right from reverence to the moral law.

But lofty as this standard is and worthy of all admiration, yet it falls short of the highest ideal as represented in Jesus Christ. He obeyed the moral law, not merely by submission to it as a Categorical Imperative from the dictate of conscience, but from the dictate of *love*. Kant asserts also duty to our fellow-men as consisting in love to them, — not mere pathological love, which is only a natural affection, nor an emotion of complacency, which as a feeling merely there can be no obligation to entertain, but, as he defines it, "love as

the practical maxim of good will, issuing in beneficence as its result." This sounds right, but in examining it closely it still rises no higher than a pure legalism; it holds in the sphere of a legal obligation enforced through the conscience. Christ did the will of His Father as His meat and drink. His obedience rose above mere conscientiousness; it did not lose this as something left behind, but as subsumed in the principle of love. The ideal perfection of all obedience is the obedience of love. This ideal it remained for Christ to bring into the world and for Christianity to set forth, the principle of divine charity, which comes to man only by a new birth from above.

And this leads us, in conclusion, to refer yet briefly to the relation between morality and religion. They are not identical. Moral Science has its own independent place. It is not antithetical to religion; they are not, of course, antagonistic, but harmonious; yet it may be confessed that the doctrine of redemption as a doctrine of religion is sometimes preached in such a way as to produce the impression that the two are not in harmony with each other. Neither is morality merely a stepping-stone to religion, the vestibule of the temple, so that when the religious life is reached, the moral disappears. There is no such antithesis between the law and grace, though there is between a false external legalism and a life of faith and love. True morality, any more than true religion, does not favor a spurious external legalism.

The relation is rather such that morality requires the inspiration of religion in order to reach its true ideal. Morality holds its place, just as physical growth and perfection, or mental culture, in the religious man; but religion, as the perfection of the whole man, permeates and moulds by its spiritual power all the faculties and departments of our nature. And as Christianity is the only absolute religion, according to our belief, it alone finally enables morality to reach its true ideal. From which we deduce that, as Christ is the central power and life of Christianity, so He is the centre and source, as He is the perfect model, of all true morality. Moral science, though based on reason, like theology (which is based on revelation as

to its material contents), is in a profound sense Christological, and morality is Christo-centric, for Christ as the Truth is the light of reason and the substance of moral law, as well as the light and substance of revelation.

Morality in its true nature is a twin-sister to religion. The two are in their deepest nature in full harmony. And moral culture should hold a high and commanding place in all sound education, as moral philosophy or ethics stands as the crowning branch of the course in philosophy.

And if we view morality as including also the social nature of man, as expressed in the family and the State, it is equally true that Christianity furnishes the highest and purest models for these organisms in the social economy. Though revelation is concerned more immediately and directly with man's redemption, yet one characteristic of this redemption consists in raising man, individually and socially, to the realization of his own moral ideal. Where else than in the Word of God can be found a higher ideal of the family? And though the Scriptures do not teach jurisprudence or political economy directly and explicitly, yet where else can be found so pure an ideal of the rights of man and the sacredness of the authority of human government?

The subject we have now considered is of special interest to those who are about to begin the study of moral science, but it is fraught with interest in the most practical way to all classes of students. It is of interest to the student of theology, for philosophical Ethics finds its perfection in Christian Ethics. It is of interest to the minister who preaches the everlasting gospel, for the doctrines of grace can never be severed from the law as fulfilled in love to God and love to man. It is of interest to the lawyer in his study of Jurisprudence and his defense of justice, to the physician who labors in his beneficent profession; yea, it is a subject of vital importance to man as an individual and in his social capacity, for the foundation of all right character, and of human society in all its forms, can stand firm and safe only by the maintenance of a true, solid and pure morality.

II.

THE DIVINE EXISTENCE.

BY REV. C. R. LANE, PH.D.

As long as the doctrine of the Divine existence is assailed, either directly or by way of consequence, so long it will be necessary to reconsider and restate the arguments in its favor. Some of these arguments it is the object of this Paper to present.

In order that these arguments may have the full weight due to them, it is proper to remark at the outset that the difficulties which pertain to this subject are not all on the same side of it. For 1st, If there is no God, it is still true that ourselves, the external universe and its laws, and sin with its attendant evils, do all in fact exist; and it is also true that if all these things can and do in fact exist, without any reason external to themselves, then also may they continue to exist forever. In particular, if we ourselves can exist here without a God, then surely we can exist hereafter; and if sin produces misery now, it can always continue to produce misery; and further, if it is the tendency of sin to increase in its malignity and the misery it causes, which is the fact as made known both by numberless instances of individual experience and by long continued observation, then there is no known reason wherefore it may not continue to grow in its malignity and to produce greater and still greater misery forever. If, therefore, there is no God, the wicked man gains nothing; for sin would still run riot in corruption, and misery would be untempered even by justice. The woe would be unlimited, because sin, the source of it, would be unrestrained.

2d, Because a self-existent being transcends the capacity of our understandings, some hold that no proof of the

alleged fact is possible. But this raises an issue that is false in two respects. For, on the one hand, it is not required that we understand how a being can be self-existent, but another and a very different thing, namely, the evidence of his existence. The man, for example, who is totally ignorant of astronomy, cannot understand how the navigator can direct the course of his vessel from port to port, but he is competent to judge of the evidence which continual arrivals furnish.

On the other hand, the real question is not, Is there or can there be a self-existent being; but this, Which being is self-existent, God or the universe? For if the universe has no creator, then it is itself self-existent; and then the whole alleged difficulty remains. For there is no more difficulty in believing that a self-existent being is personal rather than impersonal, intelligent than unintelligent.

3d, The real issue is not Whether we could, starting simply with the things that are seen, reason out from them a self-existent personal God, but Whether, the idea of God being given, for we do in fact possess such an idea, there is rational ground for the correctness of the opinion? It is of no account whence the idea was originally derived. The important matter to both parties is that such an idea does in fact exist, and therefore the only question to be answered one way or the other is, Is there a reality corresponding to the idea—a Being self-existent and intelligent, the Creator of all things and distinct from them?

First, One argument in favor of an affirmative answer is found in that feeling of dependence which all experience in times of danger, perplexity and distress, taken in connection with the universal propensity there is, in such circumstances, to pray for deliverance, direction or relief. But prayer, in its very nature, implies that its object is conceived of not as mere matter, which is devoid of intelligence and feeling, nor as a law of nature, which as such and of itself is uniform in its action as against both itself and us; but it is viewed, whatever it is, as a being who is present with us, cognizant of the difficulty and

able, if willing, to relieve it, that is, the object of prayer is always viewed by the petitioner as a person. For no man in danger of drowning ever prayed to the water not to engulf him, or when falling besought gravitation not to dash him in pieces. These two things, therefore, that is, the feeling of dependence and the impulse to pray, both found in man, who on any supposition is a part of Nature, tend to the same conclusion; the dependence implying that there is a being superior to us in knowledge, in power and in his relation to space as not confined to any particular part of it; and the propensity to pray, which is sometimes simply irresistible, assumes his personality as a necessity in order both to the existence of prayer and to its efficacy.

Secondly: Another argument is found in that feeling of obligation which all have in regard to right and wrong, and of accountability as to the way in which that obligation is discharged.

In considering this argument, it must be noticed, in the first place, that right and wrong are things totally different in their nature from wisdom and folly, prudence and rashness viewed simply as such; and therefore, on the one hand, the obligation felt to them is not like that felt in regard to mere natural law; for example, that we must obey the laws of health, if we would be healthy, and the laws of trade, if we would be successful in business; for between the two, there is, in case of failure, all the difference there is between folly and vice, pity and blame, misfortune and crime, disappointment and disgrace, derision and detestation; and so, on the other hand, the accountability is not merely like that to natural law, which visits neglect with loss. For losses, within certain limits, may be so regained and injuries so repaired as to leave nothing behind them except regret; but in regard to right and wrong there is in addition to the natural consequences of wrong-doing the specific fear or other punishment from an offended person. In the one case, the result of neglect in the past can be overcome by the exercise of care in the future; but in the other case, a crime has

been committed which calls for expiation by way of punishment in order to regain the favor of the offended party.

This feeling of obligation and accountability which pertains to all men by the constitution of their nature, a feeling of which no man can divest himself, and the fear of a punishment altogether distinct from the natural result of the crime committed, a fear which haunts the criminal through life, whether he be high or low, prominent or obscure, for the thoughts of the mind as well as for external acts, and casts a still gloomier shadow beyond the grave;—these things found in Nature raise a very strong presumption that the being whose displeasure is feared does in fact exist, that he is the author of all things, and that he will be the judge of those who disobey him.

A third argument may be derived from the idea of Cause and effect.

The force of this argument depends upon the disposition natural to all rational beings to inquire into the reason of things, to ask, Why does this thing exist? and, Why is it the way it is rather than some other way? Because the common sense of mankind as expressed both in language by the very words, Cause and Effect, and also by such words as Means, End, Force, Power, Energy, Efficiency, and in their efforts to secure certain results, effects, is, that some things are causes,—that is, they determine the existence of other things and the mode of their existence; and that other things are effects,—that is, they are determined, caused, by something out of themselves as the ground of their existence and the mode. In these efforts to adjust means, as causes, to ends, as effects, consist almost all the activities of life. It is the main business of the teacher and the learner, of the farmer and artisan, the trader and the manufacturer, and the only reason why the logician marshals his arguments is, that by means of them, as causes, he may produce conviction as an effect. The common judgment of mankind, therefore, is, that certain things are the effects of certain other things as causes; and this universal judgment is intuitive, in the first place, because it is universal; and, in the

next, because if it is not an intuition, then all we know of (alleged) causes and effects is what observation and experience teach; and all they teach is the temporal relation of antecedent and consequent; and then only Omniscience can know with certainty which, among a great multitude of prior things, is the required (?) antecedent, and which, among an equally great multitude of following things, is the corresponding subsequent. For on this subject we cannot safely generalize, because we cannot be sure, in any given case, that we are in possession of all the material facts; and, therefore, everything in the way of adapting means to ends is, in each case, however often the process be repeated, merely another experiment, which may or may not be successful, for the reason that there is, by the hypothesis, no efficacy in the means used to determine one result rather than another; and, therefore, when the designed end is in fact secured, it is an accident viewed in reference to the means used to secure it. Indeed, on this theory, the conduct of men, their language and even their thoughts need to be reconstructed; for we do think of some things as causes different from mere antecedents, and of effects as different from mere subsequents; we do speak of some things as powerful and efficient in relation to some other things, and we act on the supposition that certain means will certainly secure certain results. Either, therefore, we must set at naught the common judgment of mankind, or we must admit that causes are efficient and that effects are dependent on and secured by their own proper causes,—that is, that every effect must have a cause adequate to produce it. For if we are mistaken in regard to those things that all men have been always thinking of, talking about and acting on, then nothing is certain; and this uncertainty concerns the atheist as much as it concerns the theist, for the one may be mistaken as well as the other.

The state of the case, therefore, is this: There is a self-existent being,—that is, a being that has within itself both the ground and the reason of its own existence and the existence of all other things. This being is God,—personal, intelligent and distinct

from the universe; or it is the universe itself. The one or the other of these two suppositions must be true, and therefore the question to be answered is, Does the universe satisfy the natural disposition of man to inquire into the reason of things until a reason is found ultimate in its nature and sufficient in its efficacy to account for the existence of all other things?

Such an ultimate and sufficient ground of things the universe is not; for,

1st, The universe cannot be proved to be self-existent.

It is true, indeed, that matter cannot be annihilated by any power of man; and it is also true that matter is undergoing a process of continual change,—mechanical, chemical and vital; and this fact, as far as it goes, makes against any such necessary existence as self-existence seems to imply. For it proves that any particular part of the universe may be so changed that its identity cannot be traced, and therefore the whole, simply by its own interaction, may become a totally different thing from what it now is, for the reason that matter has no power to protect itself against its own laws. For, at some time, the internal heat of the earth must become exhausted by mere conduction; and then will begin an undisturbed process of distributing over the surface of the earth all material higher than the level of the ocean, ground down by natural forces, until the earth becomes a spheroid of revolution; and then it will become unfit, unable as one great marsh or desert, to support much of the vegetable and animal life now upon it; especially must man and the higher order of animals perish. This is all nature can do for us, and what it certainly will do with us, if left to itself. But that which cannot maintain itself, as it is against its own powers and processes, is hardly entitled to be called self-existent.

2d, It is not contended that we could, from the reason of the thing, conclude that unorganized matter at absolute rest was not eternal; but this is not the problem before us, for organization and motion are essential to the universe as it now is. If, therefore, the matter of the universe is eternal, its

motion remains to be accounted for, because the inertia of matter is among the best established laws of physics. An agent external to matter is, therefore, necessary to account for its motion, unless in an assumed, not proven, state of matter, the motion is referred to the force of gravitation, and then—gravitation being an instantaneous force—matter and its motion are co-existent; and then neither matter nor motion is eternal, for motion implies succession and succession implies time, and no amount of time can constitute eternity, which is the absence of time. Matter, therefore, as to its substance, form and motion, is not sufficient to account for itself. It is, therefore, an effect, that is, it depends on something external to itself as its cause.

3d, The last application that will be made of the natural disposition of men to seek for the reason of things until an ultimate and sufficient reason be found relates to the existence and succession of vegetable and animal life.

In this case, the succession is clearly seen, and it can be definitely traced. The acorn comes of the oak, and the oak comes of the acorn; but however far the succession be traced, we come no nearer the ground of the existence of either. At every point, near by or afar off, the question remains in full force, Whence the acorn? Whence the oak? Plainly the one or the other needs something external to itself as the ground of its existence. Each link in the series is dependent, and therefore the whole series must also be dependent; for the sum must be of the same nature as the parts of which it is composed.

Again, the human race has certainly not been long upon the earth. To this fact the fewness of its numbers testify; the vast portions of the earth's surface unsubdued, and, indeed, unknown; the short period over which its history extends, or even its reliable traditions; the scarcity and character of its ruins, and the recent date of most of its great advances in the arts and sciences. The art of printing is a modern invention, and so is the use of the magnetic needle, the use of steam as a motor, of anthracite as fuel, of railroads, telegraphy and pho-

tography. These things all prove that man has not been long on the earth. Whence, then, is he? For in this case, as in the vegetable world, one generation following another does not account for the first generation. The ground of our existence, therefore, must be sought outside of ourselves, and at no great distance in time from ourselves. Life, therefore, vegetable and animal, must be accounted for by something external to itself, and so must the world in all its parts and as one whole; the solar system, its material, motion, order and harmony; and those numerous and immense systems which depend on the stars that adorn the sky. When, therefore, the universe is considered as the telescope (and the microscope) has already revealed it, well may we exclaim with Cicero, but with greater confidence and stronger emphasis, "Who is so foolish as not to perceive, when he looks toward heaven, that there is a God!"

Fourthly, Another argument in favor of the Divine existence is derived from the consideration of final causes.

This argument, stated in form, is this: Whatever has marks of design had a designer.

The universe has marks of design.

Therefore the universe had a designer.

The major proposition is undisputed. As a proposition, it is an axiom; as an inference, it is an intuition, and as a postulate it is granted. The whole controversy, therefore, depends on the truth of the minor, namely, whether, in fact, the universe does exhibit unmistakable evidence of design.

This question opens a vast field of inquiry, into which, by reason of its very greatness, this Paper cannot enter. All that can be here said about it, and all that needs to be said is, that if there are any marks of design, they are so many, so various and so evident, so immediate and so remote (as for example, mountains and the accessibility of the metals necessary to the comfort and progress of the race, deposits of coal and the existence of great cities in high latitudes and the navigation of the ocean by steam) that there can be no mistake as to the facts already known, and no assignable limit to the number of facts that may

yet be discovered, tending each one by itself as evidence, and all taken together constituting reliable proof that the unity of the universe, in the order and harmony of its several parts in their relation to each other, and of all as related to man, is not a matter of chance, but the result of the purpose and plan of an intelligent, wise, powerful and benevolent Creator. For if we can be mistaken as to these matters, seemingly so plain and certainly so numerous, then the intuition that design implies a designer is of no use, and all our mental exercises, those of the atheist as well as those of the theist, are simply vain, because there is no such thing as truth, either ascertained or ascertainable; unascertainable, because the elementary principles of our nature, and the mental processes by which alone truth can be distinguished from error, cannot themselves be relied on as sources and means of information.

With regard to the nature and force of these arguments, it is to the purpose to remark that they deal with facts not as suppositions but as found in the Nature of things. The feeling of dependence insisted on in the first argument is a natural feeling, as opposed to what is adventitious, in the sense that it belongs to all men everywhere; and so is the feeling of obligation and accountability in the second argument. For, without these feelings universal man would not be what he is, but something entirely different.

Equally true is it, as alleged in the third argument, that the disposition to inquire into the reason of things until an ultimate and sufficient reason is found is a natural, that is, a universal and unavoidable exercise of the human mind. If any further proof of this allegation is needed, it is furnished by those systems of cosmogony found among all ancient nations; and the more unsatisfactory these systems are, the stronger is the testimony they bear to this disposition as natural; for they prove that men will believe anything, however fanciful and devoid of proof, rather than believe that Nature, as including themselves, is causeless.

In regard to the fourth argument, it will not answer for

those who deal with this subject to say that they are concerned only with facts, and have nothing to do with purposes and ends. For, in the first place, the relation of facts and the evidence of design found in the relation, are as really a part of Nature as the facts themselves, and therefore just as legitimate as objects of inquiry, and as a part of Nature, they call for consideration just as much as any other part, and are as worthy of it; and in the next, the disposition of all men to ask not only Whence is this? but also to ask, Why is it so? and, What is it for? is also as really a part of Nature as an animal or a plant. The argument from design, therefore, cannot be answered by refusing to consider it.

It does not meet the case as here presented to say,

1st. That the argument confounds a logical and a physical conclusion, because the premises are not merely logical, but they are also physical, that is, they are facts found in Nature; and, therefore, the truth of the conclusion, as an existing fact, is just as certain as the premises.

Nor is it, 2nd a valid objection to say that the argument is not a demonstration. For demonstrative reasoning can exist only when there is agreement between the parties as to definitions and postulates. But as between the atheist and the theist it is manifest that no such agreement can exist; and, therefore, neither party, the atheist no more than the theist, can demand of the other, or furnish demonstrative proof.

3dly. Another objection is that personality is in its own nature a limitation; and, therefore, if God is personal, as the argument requires, He is not infinite.

When it is said that personality is a limitation, it may be meant either that a person, because it is an existence separate and distinct from all others, is not infinite because it is not the whole (which is true but not an objection); or, it may be meant that a person as such is finite because it has and can have only finite properties. Taken in this sense, which is the only meaning of any importance to the discussion, the objection that personal properties are not infinite, but that they are

of their own nature finite needs to be proved before it can be urged as an objection. For, in the first place, the allegation is not a self-evident proposition, and in the next because it assumes the very thing and the whole thing in dispute.

On the other hand, as the proposition that personality is a limitation as to personal properties is not self-evident, so neither are words,—an infinite person self-contradictory. For a feeling of dependence implies in the natural logic of the human mind, a being that is independent, who, as the object of petition gives or withholds of his own choice independent of all external obstacles. The feeling of obligation also not only for acts externally cognizable, but for the thoughts of the mind, and of accountability for them, assumes a being whose means of knowing differ in kind from our own, and one from whom nothing can be hid; and it also assumes the existence of a being whose presence is not confined to any particular part of space, but extends equally to all rational agents; and it is evident that the difference between such a being and one who is omniscient and omnipresent is a difference that the finite mind cannot appreciate. Nor can it be said that God viewed as the efficient cause of all things, if personal, is limited in power; because creative power must be referred ultimately to mere will, and it therefore includes within itself inexhaustible resources. For such a being can do whatsoever he chooses, that is, he is omnipotent; and the wisdom shown in the adaptations found in Nature, if not infinite, is certainly boundless as far as our comprehension of it is concerned. The allegation, therefore, that a personal being is as such a finite being, is one that requires stronger confirmation than it has yet received before it can be urged as an insuperable, or even as a weighty objection.

Fifthly: Another argument is found in the common consent of mankind.

The admitted fact is that the idea of God is found among all men everywhere. This idea may be crude and ill-defined, or it may be wrought out into a system; but in some form it exists, and it always has existed among all the nations of the earth,

however learned or ignorant, whether civilized or barbarous. It is common to the Brahmin and the Confucian, the Jew and the Mohammedan, the Pagan and the Christian; and its existence is made known by all of them in acts of worship expressive of a feeling of dependence, of obligation and accountability, of apprehension or thankfulness. Indeed, so universal both in time and place as to masses of men, and so particular as to each individual is the religious feeling expressed by the performance of religious duty, that it may be said that man is a religious being by the constitution of his nature, in the same sense it can be said that he is, by the same natural constitution, a rational being.

It is no sufficient answer to this argument to say that all this is superstition. For, in the first place, the opinion is one that has in its favor much rational evidence that has never been satisfactorily rebutted; and in the next, if this common belief is not founded on rational evidence, then surely as superstition it needs to be accounted for; and it needs it all the more, if all the religious belief so universally found among men, and so powerful in its influence over them, has not something answering to it, which is real. For if the belief, as far as it is erroneous, superstitious, is not the perversion of a reality, then the whole thing is a natural perversity found in the Nature of things, that is, Nature is not true to, but inconsistent with itself. For as men are, the alleged superstition is as natural, that is, it is as universal both in regard to time and place as the reason, which professes to have discovered that the belief is unreasonable. Either, therefore, the Atheist must admit that the belief thus universally entertained is expressive of a reality beyond itself, and therefore that the religious worship founded on and growing out of the belief, is rational in its nature, whatever it may be in its local and varying details; or he must, as an interpreter of Nature, explain how this extraneous and delusive belief came to be ingrafted not on, but into the very inmost nature of universal man. For until such an explanation is afforded, the common consent of mankind is

accounted for most reasonably and most naturally by admitting that what is thus believed to be real is in fact a reality.

Whether, therefore, the belief made manifest by the worship is a deduction from the facts alleged in the foregoing arguments by a process of intuitive logic; or whether it is an original element in human nature, and as such, simply in accordance with the other facts referred to, the result is the same. For in each case, all the arguments, severally and as a whole, go to the same point, namely, that there is a God, the Creator of all things and distinct from them; unless Nature itself in its highest, noblest and only rational product, the human race, has evolved a contradiction, that is, a natural lie; and in that case both its testimony and its processes are unworthy of confidence.

Sixthly: Another argument, entirely different in its nature from those already considered and yet of equal importance as affording strong confirmation on the one side, and also as needing explanation on the other, is the evidence of the Christian Scriptures.

The force of this argument does not consist, of course, in the allegation that the Bible is what it claims to be, that is, a Divine revelation, for that would bring the whole controversy to a summary conclusion, but in the fact that what it contains fully meets the intellectual and religious nature of man as found in the Nature of things and stated in the foregoing arguments; and, therefore, if the Bible is not what it claims to be, then as an existing fact, it needs to be accounted for before the controversy can be considered as definitely settled.

1. When the Bible is offered in evidence, it is pertinent to remark,—

I. That it is a genuine document as opposed to a forgery. For, in the first place, it was written not by one author but by many, at least a score, at varying intervals during sixteen centuries; and in the next, the Old Testament is a book that contains the Civil and Religious code of a nation as well as its

history. It has, therefore, always been, as far as written, not only a public but a national document.

2d. The Bible thus containing the history of a race and nation is authentic; because it has been from its very beginning in almost continuous contact with the histories of the most enlightened nations of antiquity, — Egypt, Phenicia, Assyria, Babylon, the Greek kingdoms of Egypt and Syria, and with Rome in Italy, and in all the most important provinces of the Empire. It has run the gauntlet of all these histories as written and as contained in their great ruins; and in these last days, of these histories as corrected and almost reconstructed by information derived from recent discoveries in regard to their civilization, their arts and partially restored languages; and no examination of all these witnesses has as yet been able to disprove a single statement of fact made in the Scriptures, and no cross-examination of the Scriptures themselves has brought out a single self-contradiction.

Again: When the Bible is examined with regard to the unique case presented by the first part of the Book of Genesis, it is plain that the writer could have had no knowledge of the Creation he asserts or the order of it from any merely human tradition, because there were no human witnesses present. Either, therefore, his knowledge was extra-human in its origin, or his assertions were mere guesses, subject to the risk of whatever discoveries might be made in Astronomy, Geology, Botany, Natural History and Ethnology.

For the purposes of this argument it is enough to say that no fact has yet been discovered, not theory proposed, that is in contradiction of the Mosaic account; and in particular is it true that the view now commonly held as to the first state of matter and of the gradual formation of the solar system, necessitates the idea of successive creations. For no organic being could exist when all matter was in its elementary forms; and according to the accepted science of to-day, organic life can be produced only from seed according to its kind, and further, there is absolutely no proof that organic life in the

vegetable ever does, or of its own force ever can, become animal or rational life. Whatever, therefore, may be the possibilities of matter, and whatever discoveries may yet be made, the Biblical record, as the evidence now stands, is correct ; and being correct, it cannot but be extra-human in its origin.

3dly. This Book, taken as a whole, we have substantially in its integrity. For, before the Septuagint Version was made, the custodians of the Hebrew Scriptures had no motive to corrupt them, and afterwards it was not possible to corrupt them, because the manuscripts were scattered from Babylon to Egypt, and also because any change in the historical parts required a corresponding change in the history of the other nations with whom they had been in contact. The same kind of reasoning applies to the New Testament Scriptures ; for the several parts were at first widely scattered, different sects watched each other, and translations soon put the whole matter beyond the control of any party or nationality. There is, therefore, no reason to doubt the substantial integrity of the Bible as we now have it, and as it certainly has been for the last eighteen centuries.

II. In addition to these facts, which, however probable they may be when judged according to their own proper evidence, are yet debatable ; there are certain other facts that are beyond the sphere of controversy, namely,—

1st. That the Bible, as it is, does contain a law that has been found perfect in the court of conscience as a guide to individuals as such and in all their relations to each other, that is to say, it is a law that in all it requires and forbids is in complete harmony with, and fully expressive of the whole nature of man and of all his surroundings. No defect has been discovered in it, and no addition is needed to it. It stands simply peerless, a unique specimen of the knowledge of its author as to what man is and of what he ought to do. For from the day the Decalogue was written until the present hour, no new fact has been discovered in man's moral nature, and no case not provided for has come to light in regard to his moral duties.

2dly. Answering to this perfect law, the Scriptures also present a perfect Man, perfect in character, perfect in conduct, and perfect in what He taught; or, if it be alleged that the portrait was drawn by His friends, then the case stands on this wise, namely, that four men have been found, and only four in the whole history of our race, who have succeeded in drawing a perfect ideal, and they did it professedly in describing the same individual. Even if it be admitted, therefore, that Jesus of Nazareth is a myth, the record of what He was alleged to be, of what He did and what He taught is a reality, which the critical and moral judgment of almost a score of centuries has pronounced perfect, a description in which there is neither defect nor exaggeration. It must, therefore, be explained how the evangelists, and no other men or man, came to produce a result that is exceptional in the whole record of human achievements.

Both in the Decalogue, therefore, and in Jesus of Nazareth as described, or in describing Him, there is certainly something of more than ordinary human knowledge, and something of more than ordinary human skill — something so much beyond what is found anywhere else, that it attracts attention and demands an explanation.

The Bible thus fortified as to its great, broad, essential features by evidence both external and internal, and containing a perfect law and the description of a perfect Man, presents a sufficient cause of the universe, as a whole and in all its parts taken separately and in all their mutual relations, namely, a self-existent, personal being on whom we depend, in whom we can confide, and to whom we are accountable, who demands our worship and is worthy of it. This explanation, because it is an explanation, and, also because it has in its favor so much and such varied evidence, cannot be lightly set aside; and especially is this true, because nothing is gained by rejecting it. For if God is not, sin is, and so is misery, and on the atheistic hypothesis, what exist here and now can exist anywhere and always, for the same reason, whatever it is,

that it can exist at any time or in any place. If, therefore, there is no God, no sorrow is assuaged, no apprehension is allayed, and even the hope of immortality, so dear to all rational beings, is blighted by the fear of greater sinfulness and of more intense misery as the ages roll on. For atheism will account for a future state of existence as fully as for the present, and also for a condition of sin and misery in that state.

In view, therefore, of all the evidence, that is, of the facts found in the Nature of things, both mind and matter, and in the history of our race, the Atheist, as the mere denier of the divine existence or as Pantheist, Materialist or Evolutionist, has a great work to do in the way of explaining admitted facts and answering arguments that great mass of men in all ages have considered sound, before he can feel any well-grounded assurance that there is no God; and the Agnostic must dispose of much that he does know, before it will be wise for him to take refuge in what he does not know. For however great may be the difficulties of theism as a doctrine of Natural Religion, all of them have been always before the minds of all men; and the recorded judgment of the race is, that, however great the difficulties may be in receiving theism as true, still greater difficulties stand in the way of rejecting it as false.

III.

THE FUTURE UNIVERSITY.*

BY A. S. GERHARD, A. M., M. D.

Two years hence will be celebrated the fact of the semi-centennial existence of our honored and beloved *Alma Mater*. All her loyal sons and devoted friends will come hither rejoicing, with the purpose of devising liberal things, in every direction, for her future continuity, progress and elevation. These efforts, made in the right direction, in the spirit of faith and energy, can not fail of their end. Inasmuch as progress is unlimited and illimitable, we can not, of course, foresee the future destiny of Franklin and Marshall College wrought out; but with your permission I may be allowed to enlist your thoughts in a direction, as likely as any other, to lead to the proper destiny of the college.

“Coming events”, it is said, “cast their shadows before”. When we refer back to the year 1853, when the consolidation of Franklin College with Marshall College was consummated, and follow the history and progress of Franklin and Marshall College, from thence on to the present day, we find that the institution “has remained firm in its adherence to what it conceives to be the true end and aim of a college”. As a college, we still find it unalterably opposed, on the one hand, to partial, incomplete and special courses of study, and on the other, to admitting so-called practical and technical studies at the sacrifice of time for a liberal education. Its motto still remains, an education for the sake

* Alumni Oration delivered at the Annual Commencement of Franklin and Marshall College, June 17th, 1885. This Address is published in the Review by special request of the Alumni Association.

of an education; an education for what it is in and of itself; an education as an end in itself. The unfolding, developing and cultivating the mental powers and faculties, in order to and preparatory to the study of the learned professions, and other technical and practical pursuits of life, is the proper and legitimate function only of the college. The acquisition of the requisite knowledge and skill for any *particular* pursuit in life, whether following the plow, working at the bench, pleading at the bar, ministering to the sick, or preaching the gospel, belongs to the agricultural, technical, law, medical and theological schools. Were the educational standard of Franklin and Marshall College adopted throughout our country, how much less would be the number of "pious frauds" in the holy ministry, and of quacks and pettifoggers in the medical and legal professions. Then would we possess the true Ithuriel spear by the touch of which to unmask pretentious and unscrupulous sciolism in every direction.

But, in glancing at the past record of the college, as holding fast to the original intent and purpose of its establishment, and as maintaining its exclusively *educational* curriculum, we see the attainment, in great measure, of some of the objects had in view from the beginning. The "sleeping giant" is rapidly awakening from her inglorious slumber to an appreciation of her vast intellectual and moral wealth and resources. The German element, which has so long weighed like the incubus of a nightmare, in this State, upon the cause of both the lower and higher forms of education, has been materially lifted from her breast. The prejudice, among the Germans of Pennsylvania, against education in its higher sense has measurably vanished. They are no longer regarded as the Boeotians of the Commonwealth, and the opprobrious epithet "Pennsylvania Dutch", has been deprived of its sting of reproach. German methods of instruction are constantly being introduced. The *Kindergarten* is now a familiar institution in our cities. The Central High School for boys, in the city of Philadelphia, maintains a regular professorship of the German language and

literature, a study obligatory and not optional. The Medico-Chirurgical College of the same city, now in the fifth year of its existence, announces in its last prospectus that "the system of teaching at the Medico-Chirurgical College is a combination of the German and American plans". Now, German families send their sons to college by the score and by the hundred. Now, we hear of donations and legacies and subscriptions for the express purpose of erecting buildings and astronomical observatories; for founding libraries and museums; for endowing professorships; for providing laboratories furnished with all the modern physical and chemical apparatus. One State at least, Michigan, has made provision, by land grants and otherwise, for the endowment of a state institution of general higher education. And beyond doubt, ere very long we shall hear of other states following her example. May our own state be the next in order. Of right, our own great but sleepy Commonwealth ought to have been the pioneer in this direction.

It may be regarded as a fact, as to Pennsylvania, that the English, Scotch, Irish, Welsh, Swedish and German nationalities, so long held to be incongruous and mutually repellant, are rapidly being fused together in the fervid crucible of our great Commonwealth; and that ingredient which will give depth, solidity and stability to the resultant alloy of state character, will be found to be the German element. Beyond doubt, our college has been, and more and more continues to be, a powerful factor in bringing about a more homogeneous cast of state character, the Anglo-German, which like the Anglo-American, is neither given to too much empiricism, nor like the German, to too much speculative dogmatism. Let now the particular States, by thus calling forth and developing their individual mental and moral characteristics, become elements of a yet more extended common life and activity, according to the geographical section or region they collectively occupy;—and let these more general activities, according to territorial or geographical region—be these North, South, East, West, or Central—as still more extendedly and generally developed by a common physi-

cal, mental and moral culture of the successive generations, and transfused by a general organic, historical life, become the factors of one grand, universal life-activity for the whole glorious nation;—then will be solved by the mysterious movement of the hand of God in history, that which is still a problem: what is the proper, distinguishing nationality of our mighty Republic! And it will then be found that what Franklin and Marshall College, after having completed its sphere of activity, has wrought in this direction for its state, will not be the meanest element in the sum total of such nationality. Thus it is plain that though our *Alma Mater* is still in the youthful period of her existence, and that by some her progress may be considered slow, she has become a positive force in the educational movements of our State. Her sons occupy prominent and influential positions in the pulpit, in the forum, in educational institutions, in the legislatures, both state and national, in the sphere of medicine, as in many other avocations of life. Her course has been steadily progressive,—like that of a river, gathering strength here from a spring, there from a brooklet, again further on from a stream,—ever deepening and widening the channel of its influence while flowing down the valley of time.

What seems to be, upon superficial view, remarkable in the steady growth and progress of the college, is the fact that this growth and progress are due to its own inherent life and activity, and not to mere outward, foreign influences. Pervaded as is the school, by the spirit of a positive, aggressive, Christological philosophy as to thinking; and by the vitality of an equally positive, orthodox, earnest, believing Christianity as to religious doctrine and practice, it stands before us to-day in its health and vigor and strength, by reason of its own peculiar inherent organic life. Were this not so, instead of a living, organic body corporate, capable of self-development and self-continuation, we would have merely a dead, sluggish mass, like a stone, susceptible of increase only by outward accumulation and accretion. And herein lies the sure promise of the continuance;

in the future, of enlargement in power and influence for giving tone, direction and unity to public thought and activity.

The conditions which are *essential* to organic life, physiologically speaking, and without either of which physiological existence would be impossible, are these five:—

1st.—A *germ* endowed with life-force.

2d.—The constant presence of nutritive material, or *plasma*.

3d.—A definitive quantity of *water*.

4th.—*Oxygen*, in the proportion in which it exists in the atmosphere.

5th.—A definite amount of *caloric*.

Now, inasmuch as *formative* or *organic* force, which not only causes all original development of the germ, but also presides over its whole growth, being inseparably connected with each of its successive stages of progress, as well as with its self-maintenance in the stages of maturity, would vainly exert its power over, say an acorn and over the subsequent oak-tree, without all and singly these five conditions being present, even so, speaking in an analogous way, can an institution of learning, be the same small or great, never become an active, progressive living factor in the Church or in the State, historically, unless surrounded by certain conditions essential to the life-activity, upon which its very existence itself depends. Here, in this instance, the seed planted many years ago into favorable soil was found to be endowed with life and consequently sprang up; and though the nutritive material at hand was oftentimes scanty and coarse, yet the young college thrived apace and grew vigorous. The rain, the dew and the sunshine of the grace of God descending from heaven; the life-giving breath of the spirit of the Most High, which pervades its philosophical thinking and religious activity—as does oxygen the blood of the physical body—continually keeping pure the vital current of its existence; the genial warmth of the sympathy, concern, attachment, love and prayers manifested and expressed on the part of its alumni, and all those who wish it well, stimulating its activities;—all these forces and factors will continue their

influences in its onward course toward the full measure and stature of its growth, and will continue operative after its ultimate destiny has been wrought out.

What is the ultimate destiny of Franklin and Marshall College?

In the light of what has now been said, this question is perhaps not so difficult of answer. When, besides, we consider the fact that the cause of the lower forms, or common school education has been brought by the State from a chaotic condition into an orderly *system*, by crystallizing counties and districts into one harmonious, if not homogeneous whole, presided over by one competent and intelligent head; when further we note the fact that the normal schools, representing the educational life of this system, are progressive, are continually elevating the standard of their teaching, thus ever approaching the idea of a college or *gymnasium*, notably the Central High School of Philadelphia, graduates being entitled to the degree of A. B., and to the degree of A. M. in course; when we note these facts, together with that of the manifest tendency to concentration in this respect, we may infer that the day is not far distant when an institution, central for the whole State, will be demanded. Then the State will become fully awake as to its interests in the cause of the higher and professional forms of education, and will select that school as its exponent which adheres to the motto borne aloft emblazoned on the banner of Franklin and Marshall.

There are now in the United States, and under the general care of the Reformed Church, thirteen colleges or collegiate institutes, and academies: — In Pennsylvania, Franklin and Marshall College; Mercersburg College; Clarion Collegiate Institute; Palatinate College; Juniata Collegiate Institute, and Ursinus College. In Ohio, Heidelberg College; Calvin Institute, and Pleasantville Collegiate Institute. In North Carolina, Catawba College. In Illinois, College of Northern Illinois; in Oregon, the International Academy and in Wisconsin, the Mission House. Were all these institutions of learn-

ing, being under the general supervision of the same ecclesiastical authority, united as members of one body, with the oldest and most prominent one as the centre and head,—as in the very nature of the case, we believe, there will arise the necessity and the demand, in the nearer or more distant future,—and *the way is prepared for the open University*, and the true destiny of Franklin and Marshall College is reached.

And now the question arises, what is a University, and how is it constituted?—

The name *University*, in Europe, denotes usually an establishment for the purpose of instruction in some or all of the most important branches of science and literature, and having the power of conferring certain honors or dignities called *degrees*. About the beginning of the 12th century, Paris became the resort of learned men, who, by means of teaching and public lectures, infused new life into the existing schools. The brilliant lectures of Abelard and Lombardus attracted immense crowds from all parts of Europe, and local immunities and other advantages came to be accorded to both the teachers and pupils by the city, which well appreciated the advantages of this great resort. The continually increasing number of students and teachers rendered it expedient to adopt some form of government, in order that their labors might be carried on with some degree of regularity; and accordingly the university appears to have been incorporated towards the end of the 12th century. At first it comprised only the faculty of arts; but subsequently those of divinity, canon law and medicine arose. The papal and royal privileges subsequently conceded did not create the faculties which they then publicly protected; but in this way the universities came to form integral parts of the Church and State, and subject to their control. Philip Augustus, by his ordinance of 1200, granted to the university exemption from the ordinary tribunals, and prohibited the citizens, under the severest penalties, from molesting the students. Subsequent kings of France conferred additional privileges, and by various enactments, teachers and students were exempted from all customs, taxes, or personal

burdens; were not liable to arrest, to seizure or confiscation of goods, and were especially exempted from being summoned out of Paris on any legal process. Nor were the popes behind the kings in their gifts to the university; and Innocent IV. declared that no sentence of excommunication, suspension, or interdict against the university, or any of its members, should have effect without special license of the Apostolic See. It thus soon became the most distinguished seminary of education in Europe, and was resorted to by students from all parts. In 1453 the number of students amounted to 25,000; and when Joseph Scaliger was a student, it had reached 30,000. When the teachers and students came to form one body, the division into *nations* originated, which division must have been of great benefit at the time when the students came from all parts of Europe to one University. At the head of each nation was a procurator, selected from among themselves, whose duty it was to protect their rights and privileges, and see that all its regulations were duly observed. The Paris university was divided into four nations:—the French, the Picard, the Norman, and the German, the latter including English, Scotch, Irish, Germans and Poles.

The University of Bologna contests the palm of antiquity with that of Paris. It first became famous through the teaching of Irnerius in the early part of the 12th century. His lectures on Roman law attracted a great number of pupils, and he is considered to have originated a grand revolution in the legislation of Europe. His successors were men of ability, and for several centuries after, the university of Bologna continued to be celebrated for its legal learning, and to be flocked to by students from all parts.

The first universities founded in Germany were those of Prague, in 1348, and Vienna, in 1365. Universities were now expressly established, and not left to grow up of themselves, as before. For several centuries the popes continued to found these institutions, and exercise the right of protecting and superintending them. Monarchs, who wished to establish a uni-

versity, requested the papal confirmation, and submitted to the authority which the Roman See arrogated over them. The unhappy Thirty Years' War did much injury to the German universities; but since that period they have made rapid advances, beyond those of any other country.

The character of life at the German universities is such that the student ever after recalls it with fondness. An amount of freedom and liberty is enjoyed there to which they are ever afterward strangers, and the students are very jealous of their privileges. The liberal principles which have from time to time animated Germany, have been manifested in a particular degree by the students at the universities; and there have not been wanting attempts on the part of the governments to curtail their liberties.

In a German university there are usually *ordinary* and *extraordinary* professors, and *docentes*, or licentiates. The *ordinary* professors are those who form the great body of the teaching staff. In most universities they are appointed by the government, have general jurisdiction over the students, and make the provisions respecting instruction. They divide themselves into four faculties, each having a dean chosen by themselves from their own number. The whole constitutes the senate, at the head of which is the rector who is chosen annually. The *extraordinary* professors are usually persons who have distinguished themselves in some particular branch, or branches, and whose services the government wishes to retain. They receive small salaries and are the persons looked to, to fill vacancies among the *ordinary* professors. The *docentes* are those who, after undergoing an examination, have obtained liberty to teach. Any person may request to be examined in this way, and if found qualified, is entitled to be licensed. The *docentes* receive no salaries; but from among them the *extraordinary* professors are usually selected. Every person in these three classes can lecture upon whatever subject he pleases, the professors being only obliged to deliver lectures also in the branches for which they were specially appointed. Hence very often, three or four

courses of lectures are delivered on the same subject; and theologians will be found lecturing on politics, philosophers on questions in theology, and so on.

The German *student* is usually left at full liberty to choose the lectures which he will attend, and he is subject to no official examination during his term of study. The only regulation is, that, in case of most sciences, he is required to attend certain lectures, and to study fully, three years, if he wishes to practice a profession. The student's examinations commence after he has finished his course of study, or on entering on a profession. They are very severe for one wishing to become a clergyman, physician, lawyer, statesman, or teacher of a superior School. These examinations are both oral and written, and the successive steps of promotion are attended with new examinations.*

The English universities were founded on the model of the university of Paris. Oxford and Cambridge universities are both merely organic centres for purposes of supervision. Oxford university, whose foundation is assigned by tradition to King Alfred in the year 879, and which was incorporated during the reign of Queen Elizabeth in 1570, is the centre of twenty colleges and five halls, or colleges not incorporated. Each college is bound by its own statutes, but controlled by the general laws governing the university; and contributes from their members, elected by vote, to the executive and legislative departments of the university. It has the privilege of sending two members to the House of Commons. Cambridge university dates from certain public schools established in the town in the 7th century. The first college was founded under royal charter in 1237. This celebrated seat of learning and education "is a union of seventeen colleges or societies, devoted to the study of learning and knowledge, and for the better service of the Church and State." Each college is a body corporate, bound by its own statutes, but is likewise controlled by the paramount laws

* Zell's Encyclopedia. 1874.

of the university. Each of the seventeen colleges or departments in this literary republic furnishes members both for the executive and legislative branch of its government.

In the United States there are, properly speaking, no universities, and there is therefore room for enterprise and activity in this direction. Similar institutions, indeed, exist, but they are more commonly known under the name of *colleges*,—as Yale, Harvard and Bowdoin,—having more or less closely connected with them schools of law, theology, medicine and physical science. There are here, likewise, institutions which distinctively claim the title of university, either endowed and supported by private munificence,—as, for instance, the University of Pennsylvania, Cornell and Johns Hopkins,—or founded and fostered by the State, by means of grants of land, as is the Michigan State University. But these institutions do not partake of the sense nor fulfill the idea of a university as understood on the continent of Europe, nor do they form corporate bodies after the English model. The latter,—the State universities,—simply bear a generic relationship in the one feature of being independent of denominational control, and of forming, as it were, the crowning apex of a system of normal and common education, while, at the same time, they differ from one another in many minor characteristics.

From all that has now been said, perceiving that the inherent and vital requirements are present and active, and that the external conditions are at hand and favorable, why should not the existence of a university, in its true and proper sense, meeting the peculiar wants of Church and State, soon be an actualized and accomplished fact? If not according to the English model, nor upon the German plan, then in accordance with an idea that is *Anglo-German*. This idea may be based upon a modification of either the English or German plan, or it may be made to rest upon a modification of both models combined. It would ill-become me, from this rostrum and in this presence, to speak categorically; but I may be allowed to utter a few thoughts and

suggestions, crude and imperfect as they may be, in conclusion of my address.

Leaving the State out of the question, except in so far as material aid, by way of munificence on the part of private citizens and by way of filling the ranks of the classes, may be expected, and in so far, after the university is fully organized in all its faculties and arranged in all its departments,—philosophical, theological, medical, legal, scientific and so on,—as the State may become concerned in exercising its fostering care by devising liberal things for some or one of its departments, let us turn to the Church. And here, it strikes me, we are confronted with the one, and only one, serious, momentous, but by no means insurmountable obstacle, and this consists in the lack of concentrative power, want of unanimity and unity of thought and purpose, and hence the absence of an organic head and centre. The old mottoes, “In unity there is strength;” “United we stand, divided we fall;” “*E pluribus unum*,” are exceedingly trite, but nevertheless true. There are now thirteen schools of a higher classical order under the Church. “They all claim to stand on the same level, to teach the same branches and to have the same right to public confidence and support. In their relations to each other there is neither affiliation, subordination nor, except casually, even co-operation. Resources which, if concentrated, would have been ample for the thorough endowment of a few institutions, have been so scattered, and so large a part of them have been so improvidently expended, that nearly all our colleges have been crippled for want of libraries, apparatus and a competent staff of accomplished teachers. . . . If they would not be distanced in the work of progress and improvement, they must no longer remain in a state of estrangement from each other. They must contemplate the necessity of hearty co-operation, if not of combination and consolidation.” Thus spoke Bishop Potter, on that memorable 7th day of June, 1853, in Fulton Hall, upon the occasion of the formal opening of the consolidated college—Franklin of Lancaster and Marshall of Mercersburg—thirty

two years ago. What was true then in reference to the one hundred and fifty colleges then existing in the United States, appears to be true still with reference to the thirteen colleges of the Church.

Is it not time that this abnormal order of things were changed? Is it not now time that the hope and desire of those who love and cherish their *Alma Mater*, those who have done the most and endured the hardest labor in behalf of her progress and advancement, should speedily be realized? Let not the present favorable opportunities pass by unimproved. Oxford University is the centre of twenty colleges; Cambridge presides over only seventeen;—and what stupendous literary republics do they not constitute! Here are thirteen *gymnasia* and, if once organically united, their faculties once consolidated and their moral and intellectual forces once concentrated and in harmonious co-operation, what a mighty river of blessing to the Church and State would by this confluence not be started, rolling its floods of knowledge and enlightenment down the valley of future time! There can be order and harmony, light and life in the physical universe, only when the planets and their satellites revolve in their appointed orbits around a central sun. There can be a broad and liberal, general and catholic spirit pervading and vivifying the political and ecclesiastical universe, only when its social, moral and educational factors move around, and are governed and directed by a universal central influence. How may this centralization and unification of forces and factors be brought about? One suggestion.

At the sessions of the next General Synod of the Reformed Church there will be present, as delegates, representatives of the *faculties* of most, if not all, the colleges and classical institutions of the Church. What shall hinder them from meeting together, at some convenient hour, informally if you choose, for the purposes of discussion and interchange of views as to this all-important question? On the same occasion, and at the same time and place, there will meet each other, in their delegated capacity, many of the more prominent *alumni* of the

various schools of learning,—ministers, lawyers, physicians, statesmen, educators, men of science and of other spheres of activity, who, being pervaded by a common spirit as to the general interests of the Church, can all the more readily be persuaded to take into consideration the particular one of higher education, either separately, or conjointly with the representatives of the faculties. This conference may be made to result in the adoption of such suggestions and measures as will lead to discussion and agitation throughout the Church, and even beyond her limits, calling for the holding of subsequent meetings, all of which may eventuate in tangible, definite action. In this, or some similar way, there seems to be no reason why it should not be brought to pass, that the general authority of the Church itself will be moved to suggest and furnish ways and means of accomplishing this grand and most desirable object.

In the meanwhile, *Fellow-Alumni*, as dutiful and obedient sons, let us, by our acts and influence, continue to maintain toward our *Alma Mater* our fealty, and prove our loyalty. Let each, in his field of labor, public or private, so impress the community around him, that the rightful and legitimate claims and interests of the college, present and prospective, are worthy of all due consideration and thought. That she is worthy and competent to preside over the combined destinies of a school of philosophy and theology, of a college of medicine and jurisprudence, and physical and technical science; competent to mould and give tone and direction to the thinking and acting of the statesman, the public educator and public benefactor, the poet, the orator and the artist. Each one of us, be he philosopher or minister, lawyer or doctor, the statesman, public teacher, orator or poet, and particularly the editor, whose social, political and general influence is perhaps farther reaching than that of all others, may do more; none of us will dare to do less. And thus, some of us may live to see the day, when, upon this classic hill, located in the very paradise of the State, and, for that matter, the central garden-spot of the whole

region of the Middle States round about, shall have its fixed habitation an institution, from which, as from a central sun, shall emanate the effulgent rays of the light of the broadest, most liberal, universal, æsthetic cultivation and practical education,—*The Future University.* “So mote it be.”

IV. THE PROGRESS OF MODERN UNBELIEF.

BY REV. C. Z. WEISER, D. D.

FIRST ARTICLE.

THAT the Christian Creed is being more and more thickly surrounded and more subtly penetrated by an atmosphere of unbelief; and that the numerous philosophical speculations, the multiplied physical discoveries and theories, critical researches, and moral systems, are being popularized in our times, beyond that of any former day, after such a fashion as to militate against Religion and Theology, he who runs may read. The study, the rostrum, the factory, and the market, have their altars erected to the Spirit of Unbelief, aside of those which have been built to Faith in ages back. The spirit and temper of Scepticism pervade the wide fields of common life, and go down deep to the very roots of spiritual being. It is boldly *practical*, in that it not only assumes radically to remove the favorite idols of the believer, but claims to substitute and compensate for their loss a better basis of Morals and Worship, than the exploded or worn-out systems of superstition and credulity afforded to Mankind.

In order to learn the depth and extent of the cancerous virus, it is necessary to bring before our eyes the candid statements of the princes and priests of the Religion of Science, of those who are influencing both the educated and the uneducated classes of the times. Learned treatises, addressed leisurely to the few; popular lectures, adapted to the masses; tracts, intended to captivate the multitude on Sundays and working days, are being multiplied as numerously as the Bible and Tract Societies scatter their leaves abroad. A partial collection of these exponents of Scepticism and Atheism will enable

us, in a measure, to form a conception of the popular and plausible character of the New Order. The articles and pamphlets from which such morsels may be gathered abound to an extent, that it may be said, "Unbelief is in the air." The author of "Reasonable Apprehensions and Reassuring Hints," (pp. 3 & 4), relates an incident which vividly reveals the common nature of doubt to-day:—

"I remember going down into the poorer parts of my London parish one evening to a Mission service. I went with a generally diffused feeling about me that an Atheistic Progressive Club, within a few yards of the Mission church, was exercising an influence which would lessen the number of the congregation, or reduce it to women and children; and that, so to speak, the public opinion of the district would not be likely to sympathize with any enthusiasm of godliness. At the door of a house as I passed, and which the in-coming congregation were in the act of passing, stood a woman with her children. She called out, "*Going there?* No, thank you! I am not going to listen to parsons telling *a heap of lies.*"

The blunt speech coming from that tongue convinced the good man, and ought to convince all, of the fact, that Infidelity is no longer a vague spectre flitting across the dyspeptic mind of the recluse, enveloped in a shrine into which a professor is able to peer; but that it has arrayed itself in a dress for the purpose of making the acquaintance of the populace, of women and children, indeed. The new God of "Kraft und Stoff," an Ideal Headless Divinity, has erected its altar at the street-corners, we may say. It is the old tale of "The Unknown God," with this marked distinction, that such a Divinity is not to be worshipped by the philosophers, but by the Populace.

John Stuart Mill had been during his life an anti-theological corypheus, and "though dead, yet speaketh" with immense influence to a large thinking audience, which is diligently engaged again to popularize his well-formed and pregnant propositions. "There will be a tremendous explosion soon cast into your camp," said a gentleman of Cambridge, to the Rev. Henry

Footman. "J. S. Mill has written some Essays on Religion, and you had better look out for a destructive blow." To the queries: "Whom do you mean? To whom is your warning addressed?" the answer came: "*To you*, who seem to think that you have got a boot that will fit every foot, which you call Christianity."

From this threatening shell came two ominous sayings:—

(1) As to *Physical Science*:

"The progress of Physical Science is considered to have established, by conclusive evidence, matters of fact with which the religious traditions of mankind are not reconcilable."

(2) "The Science of *human nature and history* is considered to show that the creeds of the past are the natural growth of the human mind in particular stages of this career, destined to disappear and to give place to other convictions in a more advanced stage. In the progress of discussion, its last class of considerations seems to be superseding those which address themselves directly to the question of truth. Religions tend to be discussed, at least by those who *reject them*, less as intrinsically true or false, than as products thrown up by certain states of civilization, and which, like the animal and vegetable productions of a geological period, perish in the periods which succeed it, from the cessation of the conditions necessary to their continued existence."

Professor Tyndall calmly writes: "We observe what our senses, armed with the aids furnished by science, enable us to observe, nothing more." Hence, another declares, as a logical outcome of his chief's proposition; "I have observed; I have scanned the whole heaven with the telescope, and can find *no God*." And to bring it nearer home, yet another says: "I ask to be shown somewhere within the universe, embedded in nervine, and fed with warm arterial blood under proper pressure, a convolution of ganglionic globules and nerve tubes proportioned in size to the faculties of such a mind." And still one more boldly declares: "I have opened the brain with my scalpel, and have come upon *no soul*."

Professor Clifford, in a popular essay, or Sunday lecture, preaches: "No! You must distinguish, you must not argue as you would about the design of a cork-screw. A cork-screw was made by a man with a purpose in his mind. *No man made our lungs.* The respiratory apparatus was adapted to its purpose by natural selection." Clifford had been a Prize-student, in 1867, and a High Churchman; but shook off his "cradle faith" early. He bitterly attacked the faith in the very existence of a GOD at all. He was a man of pure life, of ardent affection, and of great courage. He hated to shake hands with a priest. If one attempted to reason with him on the bulwark which the Church had erected against the tyranny of kings, he would violently exclaim: "Oh, yes; Pope and King fell out, and when Pope and Cæsar fall out, honest men do sometimes come to their own!" Religion was to him a long sin against mankind. His motto was: *Sacerdos, semper ubique et omnibus inimicus.* "For, after all," says he, "such a helper of men outside Humanity the Truth will not allow us to see. The aim and shadowy outlines of the superhuman Deity fade away from before us, and as the mist of his presence floats aside, we perceive with greater and greater clearness the shape of a yet grander and nobler figure, of him who made all gods and shall unmake them. From the dim dawn of history, and from the inmost depths of every soul, the face of our Father *Man* looks out upon us with the fire of eternal youth in his eyes, and says: 'Before Jehovah was, I am.' " Clifford died young.

G. H. Lewes writes: "There is not a single known organism which is not developed out of a simpler form. Before it can attain the complex structure which distinguishes it, there must be an evolution of forms which distinguish the structures of organisms lower down in the series. On the hypothesis of a plan which prearranged the Organic World, nothing could be more unworthy of a supreme intelligence, without making several tentative efforts. Would there be a chorus of applause from the Institute of Architects if such *profound* wisdom as this were displayed by some 'Great Architect' of houses?"

There are not less than twenty places of popular atheistical resort in London alone, open every Sunday, and there are branches in a very large number of towns in England. The personal influence of Bradlaugh and the enthusiasm which he excites are most remarkable. He is called "*Our Charlie*," "the thorough," "the thorough Razor—good and a keen cutter, highly-polished, firm yet easy, to the point, always ready, dangerous if handled unfairly, sent out with a good case."

In Mr. Bradlaugh's paper, Dr. Aveling has written "*A Dream of the Land of No White-chokers*." From this atheistic Apocalypse we quote: "In the country of No White-chokers everybody looks happy and hopeful, because the evil men who have so long rendered the dwellers in our land unhappy and hopeless, are unknown there. To begin with, the mere physical relief to the eye is so great. The moral ugliness associated with it is reflected on to the unfortunate garb, just as the uniform of a convict, were it ever so artistic, would always be regarded by decent people with aversion. It is the badge of intellectual slavery, and very repulsive to thinking people to-day. It may possibly be a fancy on my part, but I seem to notice of late an instinctive shrinking away from the unhappy wearers of the slave-garments, on the part of finer-featured people in public haunts. Now in this other country these beings are not to be found. All schools are free from this terrible incubus. The prospectus of the establishment for boys and girls (there are no young ladies' seminaries, no academies for young gentlemen), do not contain the name of a single 'Reverend.' When lectures are given on Science or Art, the chair is never taken by a limp black bag, with a whisp of white tape round his neck. The wealth of the country is infinitely enlarged compared with that of other lands. Tithes, church-rates, Bishops' wages, all saved, as well as the money squandered by sending out white-chokers to worry savages. This money is utilized for purposes of increasing the bodily and mental comfort of men, and brightening the existence of multitudes. The founts of knowledge at the Universities are not poisoned at the source by

flowing through so pestilent a mass of decaying and decayed creeds. The words heaven and Hell have no synonym in the country of No White-chokers. The blasphemy of the Christian Heaven and the horror of the Christian Hell are unknown. There is no one to teach these criminal doctrines. All are too happy, too busy to waste time over tales that have not even the truth or grace of fairy stories. Hence children are much happier. As they grow up they are not blasted with the deadly influence of religion. The children are born, and enter into life with no intruding priest mumbling meaningless blasphemies over their innocent existence. When love time glows upon them, they are wedded in the sight of man without a word of God or Heaven. When the end comes, the dead are burnt, after the antique Roman manner, and no religious rite mars the sacred loveliness of the thought. 'He is passed, finished work a little earlier than we have. He rests from his labor, and his works and his memory are with us to-day and all days.' "

The public sheets contain some flaming advertisements of which we present a few specimens:—

"Last Sunday Mr. Haslam delivered an excellent lecture on the 'Contradictions of the Bible.'—Mr. Forder lectured on the 'Historical Character of Christ' to the largest audience of the season.—Mr. Forder lectured on 'Early Christianity,' and showed the weakness of the evidence on which it rested and the entire absence of reliable testimony to its truth in the works of the Early Fathers."—Dr. Aveling: "The Parentage of Man, according to Moses and according to Darwin." Evening: "Why I dare not be a Christian."—Stalybridge.—"Is another life possible or desirable?"—Failsworth.—"New Secular Sunday Schools opened."—Mrs. Besant spoke as follows:—"The difficulty is not to prove that Christ was believed to be an historical personage after the fourth century, but to bridge over the years between A. D. 1—300. You cannot carry the history of Christ, and the history of the Gospel over that terrible chasm of three centuries. I will give you a coherent account of the heretical view, and I shall urge that it is more in accordance with facts

of history, human experience, scientific thought, and common sense, than to accept the view that Jesus of the Gospels is an historical character. We agree that the Jesus of the Gospels is a supernatural character. His birth of a Virgin, the marvels surrounding His infancy, His wonderful baptism, His temptations by the devil, His miracles of healing, of destruction, and self-defense, His foreknowledge of His own death, the darkness surrounding His cross, His Resurrection and Ascension. If you take all these it is impossible to deny that His life is supernatural and miraculous from beginning to end. I do not say you cannot remove all these miraculous surroundings, and still leave the simple Jew, who went about as a teacher of the people; but you have then no longer the Jesus of the Gospels, and I shall show how various myths floating about became crystallized round the figure of Jesus of Nazareth. I cannot admit the miraculous. That Jesus of the Gospels is miraculous is a stumbling-block at the very outset. There are so many incarnate gods in history, and they all present the same birthmarks. They are always born at such a remote period, or at some such an out of the way place, that it is impossible to submit their claims to scientific investigation. Their births are always surrounded by prodigies; they always work miracles when they grow up; there is always something mysterious in their deaths; they always ascend triumphant at last. I allege that Jesus is one of these mystic characters. The essence of the spirit in which Science meets the record of Miracles, is the spirit of Hume, that it is much more likely that men should be deceived, than that our whole experience of nature should have been contradicted. You all act upon belief in ordinary life. Even those who accept the Gospel-miracles pooh-pooh the modern ones."

Even the children are drawn into the net of Unbelief. A witness came to court not long since. He was told to kiss the Testament, which he held in his hand. "Please, sir, I object to kiss the New Testament." "What for?" "Please sir, I am a Secularist." "How old are you?" "Twelve years, sir." "You may stand down."

After reading these horrid morsels, one is compelled to ask, what *Basis* the Secularist has to offer for Morals and Ethics to stand on, after the standards of Right and Wrong are so relentlessly removed? That there is a danger to be apprehended for society, even the nobler Scientist admits. "I am the more anxious," says Spencer, "to indicate in outline, if I cannot complete this final work, because the establishment of rules of right conduct on a scientific basis is a pressing need. Now that moral injunctions are losing the authority given them by their supposed sacred origin, the SECULARIZATION OF MORALS IS BECOME IMPERATIVE. I expect to present moral rule in that attractive aspect which it has when it ceases to be disturbed by superstition and asceticism." The unfortunate Clifford too, speaks in no uncertain notes on this point. He confesses plainly that, in losing belief in God, we are parting with what is, at the best, a refined and elevated pleasure to those who can indulge in it. To the question of Conscience, he cries: "No! Your conscience is safe. It is the voice of our father man within us"! Again: "*It is the accumulated instinct of the race poured into each one of us, and overflowing as if the ocean were poured into a cup*"! There is a haughty attempt to present a superior code of Morals even, than the Gospel brought. Nor is this a fancied thought, when we remember, that Dr. Aveling thinks himself able to criticise the Sermon on the Mount. "Perhaps it was badly reported," says he. "But if these were really the words of God, there ought to have been no confusion in reporting." He thinks our Lord wholly wanting in "a sense of beauty"; "He was one-sided"; "it contains platitudes," or, "advice that had been given before." There are "fanatical" propositions, too; things are put *extremely*, e. g., over-meekness . . quite *condemnable*; the precept respecting the "turning the other cheek," is condemned as "cowardly." If it was correctly reported, "God ought to have revised the translation."

Let these instances suffice. They are indicative of the order of thought which reigns in the Schools of Science, and also of

its wide-spread intrusion into the province of common life. One need but recall the "higher criticism" of the Tuebingen school, with the works of Baur, Strauss, Renan, Schopenhauer, and Hartmann, to gain a tolerably large landscape-view of the wide and fruitful field of Modern Unbelief.

When Mr. Footman published his first Paper, from which we have made our cullings, perfect outbursts of disapproval and sorrow greeted those sad quotations. Through its pages his brother clergymen, and many of the laity, learned, as they had never done before, not only the nature, but the prevalence of the evil going on around themselves. It did great good in that the nature of the antagonistic influences which are active in all grades of society was exposed with a *thoroughness*; and at the same time, was the necessity of being at least equally equipped in a method of treating the disease which is undermining the very foundations of our social and religious systems, made plain. His First Paper was followed by a Second, from which we will likewise endeavor to present extracts, in the hope that the Book will be read and studied by all those who would be able to meet the enemy and make him theirs.

The Second Paper contains the "Reassuring Hints," as the First dealt with "Reasonable Apprehensions." In other words, we have the *Answers*.

The author makes some very apt remarks, which he calls Preliminaries. He warns the reader not to look for Ready-made arguments with which to meet the missionaries of Unbelief. These, like ready-made clothes, have the drawback, that they very often do not fit the wearer, or the individuals when most wanted for use. He would, on the other hand, have each one to be *personal* with himself. The grounds which each one feels privately, for himself, to be the strongest support to his faith, he wants him to go over carefully and periodically. An "Intellectual Retreat" is recommended to every clergyman, from time to time. "What has each one found to be the most thoroughly effective and the most enduring and unanswerable argument in his own case, for a belief in the articles, in the

Christian Creed?" is to be asked. Nor would he have his reader to endeavor too much to avoid the metaphysical, the critical, or the moral aspects of the great question at issue. If he does, he may as well give up the battle, and "let things drive" as, and where they may. Mr. Bradlaugh, Dr. Aveling, Mr. Forder, Mrs. Besant, and their kith and kin, will not avoid these aspects of the controversy, but will familiarize and popularize them, one may be very sure, however much and loud may be their cry against the "hackneyed" phrases of the theologian, the philosopher, or the metaphysician. The clergy, our author contends, ought to know so much of metaphysics, at the very least, as to understand a metaphysician's phrases, when it confronts him. He contends too, that a clergyman ought to be so far learned in Criticism, and to make its study so far a part of his work (and not a part of his leisure hours) as to know well and truly the nature and extent of the evidence which exist in proof of the trustworthy character of the main outlines of Gospel histories, and of the primitive doctrine of the Divine Person of our Lord. He is anxious, furthermore, to have a clergyman fairly educated on Moral Philosophy, that he may realize an intelligent appreciation of the relations of Christian morals to the principles of moral philosophy generally, and to those of the ethical systems in particular.

On this point he repeats himself thus: "I have alluded to the value, the practical value, of cotemporary scholarship and learning among the recognized leaders of the English clergy. The more one knows of what is going on in the secularist camp, or in critical literature, the more one feels impressed with the need there is among us of an ever-increasing number of men whose lives are devoted to critical investigations, and upon whom one can rely for the results of thorough, impartial and original methodical research. But this is not all. We want something more as well. We want a large body of studious clergy who are capable of assimilating these results readily, and of transmitting popularly, what they have gathered from headquarters, to the minds of the masses of the people. A good

deal of this transmission will have to be done by lectures, speeches, and sermons; some of it, surely, by an adaptation of that invaluable method of public 'Bible-readings,' in which the present Bishop of Lichfield, while he was Vicar of Kensington, rendered such invaluable service to so many educated men and women of London; some of it, again, may be done by men,—of whom may God send us many more than we have got,—who are capable of writing trenchant and impressive pamphlets and tracts. In order, however, to carry out such a work as this, we must largely increase the number of highly educated and fairly learned clergy, and we must also have an increasing body of clergy who are interested in the course of modern thought and of modern philosophical and moral speculation, and in the tendencies of social and political theories which abound among us at this time, and which are profoundly modifying men's views of religion . . . Men capable of bringing out of their treasures things new and old to help us here. And how are we to get such a body of men? *I do not know.* I only know that one way not to get them is to talk and write as if such a body of men would have an easy time of it, and to confine the epithet 'hard-working' clergy to that very valuable body of men who are good organizers, good business-men, good popular preachers, good ecclesiastical musicians, good and industrious ritualists. All these are very valuable adjuncts and helps to us. But do not let us assume that no clergy who cannot be brought into this latter category of Church workers can do much hard work, work which will *tell* in future generations as well as in this for the Master of the vineyard, and for the Church and Realm of England."

The reasonableness of such a demand on the side of the clergy will become manifest the moment the nature of the problems is discerned, which the scholar of to-day is endeavoring to solve: "God, or No God; Christ, or No Christ; the Word of God, or Oriental Idyls; Man,—a living, personal, responsible, immortal being, or a bundle of sensations, to be destroyed

sooner or later, with no future and with no moral responsibility,"—these are the tremendous questions.

1. The reader of Mr. Footman's Reassuring Hints becomes most anxious to learn the answer to the question: God, or No God? "What is the great argument by which the author means successfully to prove the being of a God, as against the modern atheist?" And to this query Mr. Footman replies: '*So far as I am concerned, I feel that the soundest argument to start with is one which starts from an Intuitive Certainty.*'

Man is conscious, certainly conscious, of his own personal existence. Of this existence he is certain long before he has any power to acquire or express a notion of existence in the abstract. He frames the formula: "I" am "I." This is man's first and ultimate certainty, though it is also the first and ultimate *mystery* with which he has to do. But, mystery or no mystery, nothing can be so certain to himself as, that *he is*. Whatever else gives way, his own, personal identity remains to him an object of knowledge, of intuitive knowledge. It is this "I," upon the real existence of which he can proceed, in every act and in every observation, in every communication, which he makes with any person. The scientist is an "I" who reports to an "I," so soon as and whenever he reports his observations his discoveries or inferences. Whatever doubt there may be of the objective reality of the external world at all, one thing is certain to the reporter,—his own personal being, his own personal identity; and one thing is likewise certain to the listener or hearer,—his personal being, his personal identity.

If we are told by the scientist that he is not able to find any traces of *mind* in the many phenomena which he is investigating, or that he cannot report the certain existence of anything, save of what lies within the sphere of conceivable potentiality of matter, or of matter *plus* force, of nothing but force in matter, to produce phenomena, I may not be able to dispute his conclusion; I may not even wish to dispute or deny his position. But of one thing, at least, I am certain,—*mind* was certain and necessary to make his positive observation and to draw

his negative inference. An "I" presents the existence of that very *intelligence*, of which the scientist declares he cannot find any trace. This "I" in the scientist brings the report, and another "I" receives the report. It is an "I" communicating with an "I," or mind addressing mind.

But the thoroughness with which the scientist does his work will presently become plain to the theist, when he is brought to learn that even this apparently self-evident truth, this intuitive verdict of consciousness, is challenged and denied out and out. As an intuitionist, even, he will have no clear and easy sailing. The atheistic philosopher never does things by halves. He is too wise to allow the use of a lever, in the outstart, by which he well knows that he will presently be laid low. He clearly discerns the fact, that if the lever of *Intuitive Certainty* is conceded to the theist, the disputants are at once lifted out of the sphere of mere phenomena into the domain of real mental being. He, accordingly, denounces the validity of the verdict of consciousness, denounces the seemingly innocent position of reasoning and inferring a personal identity from a personal knowledge. It is to the skeptical thinker a vice, a besetting vice of the human species, by which a tendency of *personifying* is ever betrayed. He declares that no man is conscious of a mysterious "self," or, of an "I"; but merely conscious of certain sensations, feelings, perceptions and of the memory of these. What is called mind, or self, is only a series or thread of sensations or mental conditions. "Mind is no entity, no substance, no function," says Mr. Baldwin M. Smith, in the *National Reformer*. Mind is but a word, name, "label," by which the functions of the nerves and brain are expressed. Hume already taught that mankind is but "a bundle" or collection of different perceptions, which succeed each other with wonderful rapidity, presenting a flux and reflux. "Mind is a 'theatre,' " he says, "for perceptions to dance on." He will not concede such a truth as *simplicity* in mind at one time, or *identity* in it at different times. "The successive perceptions constitute mind," he holds.

But however peremptorily we are told this, it is felt that the skeptical reasoners involve themselves in a "rhetorical tangle." A thread is surely not conscious of itself, *as a thread*! How may a series of perceptions know itself, *as a series*? Is the "I" that thread, or series? Can the "I," which is speaking of something else, still be that something else? Can the "label" fix itself upon itself? Does the "bundle" tie itself up? The mind can only so conceive and speak of itself, when it means something other than the person speaking, or than himself. Here is not an *identity*, but a *distinction*, between the "I" or "self" on the one side, and the "mind" or "bundle of perceptions" on the other. Only in such a view can we rid ourselves of the confusion or get out of the "tangle."

Dr. Brown calls the consciousness of personal certainty "the irresistible law of our nature, which impresses us with the conviction of our identity." Locke ironically remarks: "If any one is skeptical enough to pretend to deny his own existence, let him, for me, enjoy his beloved happiness, until hunger or some other pain convinces him to the contrary." Of this personal identity we are sure, and shall continue to feel assured, until insanity sets in, which is a loss of this consciousness, when indeed the mind becomes "a theatre," over which perceptions are "passing and repassing," and the "I" or "self" is no longer one, but many, like the man in the Gospel, who called himself "*Legion*."

This consciousness of self, Mr. Footman insists, should be firmly grasped and held fast to, as an aid to faith in an unseen mind above, to say nothing of the help it affords to each one, in realizing his personal responsibility to an Eternal Judge. It helps to grasp the thought of a *permanent* mind. There is a conviction going with this truth, that time and change do not destroy this personal identity. The body may change, so as not to retain a single particle in it which went with it thirty years ago; yet the "I" remains the same. Thoughts, mental states, ideas, character, all these have changed a thousand

times; but all these changes do not affect in the least my personal identity, nor the intuitive certainty of it.

But granting this intuitive certainty of my own existence, how does it serve as an aid to my faith in a living *personal God*? How does conviction of a life on my lower, temporal plane, enable me to ascend to the higher, and unseen plane of the source of life, the answer is: Recognizing my own, intelligent existence, which I yet know to be finite, I *am driven* to seek for a cause of it. This craving in man, this "*unwiderstehlicher hang*," after a cause, is a fact of *universal experience*. Account for it as we may, it is witnessed to by all. We may call it a vice of the human species, a mistaken appetite, a subjective delusion, or a phantom-chase, in which the race has gotten into the habit of indulging itself; I am driven by this appetency in my nature, to conceive of my own existence as not *self-caused*, *self-sustained*. And with this conviction there immediately joins itself yet another undefined conception, that of the possible existence of a being who has the power of imparting existence.

Here comes before me the unbidden thought of a superior being, of a superior intelligence, of a superior life, as the cause of my own being, intelligence and life. I cannot rest content with the reflection, that a chain of causes exists, in which one result is caused by an antecedent cause, and this again by another, until I lose myself in a series that transcends the power of thought. Unless I come to the *infinite* cause of all finite beings, to the *infinite* intelligence of all finite intelligence, to the *infinite* source of all finite life, I find myself running forever backward, without being any nearer the end than I found myself at the beginning.

The acknowledged appetency for causality may stand for the major premise in a syllogism; the intuitive certainty of my own personal existence may serve as the minor: to which the conclusion is, the position assumed throughout the discussion. If this is not taken as a proof, it may surely be accepted as a suggestion, that will support a faith in a living God.

But the tie between cause and effect is repudiated by the cautious and exacting scientist. He does not concede that there is any acting power in a cause, or a passive power in the effect. It is not a connection, but a *conjunction*, merely, says Hume. The supposed "connection," or active power to produce, exists only in the imagination. Imagination has accustomed itself to pass over this transition-way; from an object to its antecedent, and forward again; it is the beaten track of feeling. That is the origin of this common idea, we are told. Show us the "mysterious tie," it is said, that actually holds between cause and effect. In all departments of scientific research, we are challenged to reveal anything further than an *invariable order of succession*. A "cause," in philosophical and scientific language, means only an invariable antecedent, or concurrence of antecedents; and an "effect" is but a constant consequence of such a concurrence of phenomena.

But if this is all that philosopher or scientist is able to tell us of the nature and origin of our notion of cause and effect, we need not fall out with them, since they have not found either what we want, or what they themselves want. If there had not been an attempt made by their philosophical and scientific fathers, ages back, to satisfy the original craving of the human mind after an ultimate and efficient cause, we may be sure that neither philosophy nor science would have been initiated and kept agoing now.

Even a Hume utters a lamentation over his own progress in this direction. So "imperfect are the ideas which we form concerning it (concerning the mysterious tie that exists between cause and effect), that it is impossible to give any just definition of cause, except what is drawn from something extraneous and foreign to it." However much Hume, the sceptic, was delighted, Hume, *the man*, was ill at ease with his own logic. Neither the philosopher nor the scientist dare be angry with us, then, if we venture to look beyond his or their spheres, for an efficient cause, which he admits he cannot find with all the finest instruments which science affords. Nor ought we to be angry

with them,' seeing that they themselves have rigorously tried, and candidly confess, that they have not crowned their labors with success. We may then adhere to our position: that of this consciously finite existence of which each man is intuitively certain, there must be a cause, an efficient cause, an adequate and intelligent cause, in which or whom, there is a power to create and to sustain our existence. Physical science assures us, that no such cause may be discovered by its investigations. But this failure on its part, surely, does not give science the right to *contradict* the universal tendency in mankind to utter its judgment concerning a mysterious tie between cause and effect; nor to ask us to be satisfied with the fact of a mere concurrence of antecedents; nor, finally, to blame us, if we look elsewhere for the cause, the intelligence, which does satisfy the man, if it does not pacify the physicist.

Paley declared:—"It is a tremendous conclusion, that there is a God!" But no one can say, that the conclusion is in contradiction with the discoveries of Science. And whatever the conflict may be to reach that conclusion, in the way of the Physicist, the Man feels like crying out:—"Lo, this is our God; we have waited for Him, we will be glad and rejoice in His Salvation."

The author calls attention, too, to the fact that *the certainty of our own intelligence* is questioned by the scientific student,—the physicist. The materialist confounds or identifies thought with the *organs* of the senses, or the brain. Intelligence, he alleges, may be but the secretion of the cerebral particles. And yet, even the most radical materialist confesses, that there is an impassable gulf between thought on the one hand, and the most delicately organized material organs on the other. Tyndall, Maudsley and Mill are quoted on this point with tremendous force. And from this acknowledgment Mr. Footman gathers another proof of his position, that there is in man an "I," distinct from his organism, of which we are intuitively certain. Thus, with his own weapons, as it were, he slays the bold scientist, and affirms afresh that our faith in an Intelligent

Creator is aided by the consideration of the reality of our finite existence and the consciousness of our mind.

With this argument, established from man's present constitution, our author then goes out into the Natural Worship, and reviews the "old and respectable argument,"—the *physico-theological* argument,—which has long ago become so popular with the students of natural theology. Nature is marked by ORDER throughout her entire domain, which only mind, a Divine Mind, could have produced. It implies a Power, a Personal Power, with intelligence and will,—in short, mind, purpose, personality. The reign of law, which results in a uniformity of nature, moves him to ask: "Has science anything to tell which prevents a reasonable and thinking man, who is intuitively persuaded of his own dependent existence, as well as convinced of the intellectual nature of causality, from inferring from this magnificent spectacle of order, that an Eternal Mind, so persistent in sublime purpose, is the author and sustainer of the entire kosmos? Even if we cannot find God in nature, or prove to demonstration His existence from nature alone, still, having found Him within us, are we not permitted to argue, that we see without us the working of the same Power to which we owe our own being? Does this unbroken order of the universe *suggest* the propriety of excluding the thought of a will, a purpose, a skill, a power of creation from our conception of its origin? This unbroken order certainly *suggests Mind*, instead of an argument for its exclusion. Is it not of the very essence of intelligence to produce unity and order within its realm? Does 'unconscious adaptations' lie nearer than the suggestion of a Personal God?"

But he does not forget the now familiar conception, that the Universe is, perhaps, the result of evolution. We are told, on many sides, that the world, as it now exists, was not made or created, but "rolled out of the pre-existent particles, by the process of evolution, carried on during the ceaseless movements of the eternal and immortal atoms." These atoms are the "mother of all things," it is inferred. But how these came

into existence, no one pretends to say. So, then, the origin of an atom, it seems, is as difficult to predicate as that of a planet or the universe! They are either *self-caused*, or they are *not*. If not self-caused, then, the more ample and homogeneous these primordial atoms are, the more are we lost in wonder at the magnificence of the Intelligence to which the mind naturally attributes their mysterious capacity for evolving life and breath. I may be told, to be sure, that my "prejudice" leads me to infer an Infinite Mind, a living Author and Sustainer. But does not such a "prejudice" amount to a *reasonable readiness*, rather, to acknowledge the weight of evidence in nature? Thus, the New Science really aids us to believe the Old Revelation. Whatever the final result of science may lead to, we may readily indorse the departing words of a most eminent scientist: "*Old Chap! I have read up many queer religions; there is nothing like the old thing after all. I have looked into most philosophical tsystems, and have seen that none will work without a God.*"

Mr. Footman is so thorough in his review of the theories of modern science, as not to overlook the *Pessimism* of the universe, which so haunts and distresses many of the thoughtful, both within and without the schools. "Granted the cumulative force of evidence for the existence of an Infinite and Intelligent Cause; granted a splendor of conception and the power of a persistent purpose of One Eternal Will, creating and controlling all, can we, from the premises which nature affords us, arrive at any definite conclusions, at any trustworthy indications, as to the *disposition*, the benevolent or malevolent intention of that Eternal Being toward His creatures?"

He grants that the *pain*, the apparently undeserved and useless *suffering*, of which this earth has been the theatre for countless ages, are the occasion of many harassing and harrowing questions as to the goodness of God. Apart from the *Revelation of God in Christ*, he knows no answer to the queries, which hope even can give as completely satisfactory. Nature's maw is vast and gluttonous, indeed! The great apostle tells it at once in his declaration: "*The whole creation groaneth and ravaieth together in pain until now.*"

If we contemplate nature's domain exclusively, we realize that it is not a paramount object with her to produce pleasure. Nor does it appear that the preservation of the individual, or of the species, except for a limited period, is a chief end. And a Being who does not embrace these two ends in His plan cannot be styled good, we are tempted to think. The *law of sacrifice* rather reigns throughout her realm, in such a way that the lower is ever offered as a victim to the higher order. There are two precepts holding sway,—“*Be fruitful and multiply*” is the one, and “*Slay and eat*” is the other. A certain glimpse of *sacredness*, thus, seems to be afforded us of this dominant law. Why “grace” is said at the household table, becomes manifest, as it were. It is constant confession to the fact that sacrifice is at work. And such a law cannot be enforced unless pain prove an inevitable accompaniment. Both the scientist and the Christian, the theist and the atheist, are challenged to explain this fact. It appeals to the man. Hence, a Paley and a Mill alike acknowledge that “there is no indication of any *contrivance* in nature to produce pain.” Neither feels justified in alleging that “this organ was placed here to annoy or to torment.” No Pessimism can fairly be charged upon nature's sphere in this light.

What is there, then, to forbid me to accept the doctrine of Revelation, which teaches on every page a future stage of being, toward which the present imperfect life directs, in which pleasure shall reign unalloyed? If science stands dumb over this riddle, it surely cannot allege that Revelation offers a less plausible mode of deliverance than the faith of mankind cherishes, on the ground of Personal Intuition and Universal Experience.

Mr. Footman exhorts his readers most earnestly to study and restudy Paley's “*Natural Theology*,” especially the chapter in which he treats of pain, feeling assured of the fact that no one can rise up from its perusal without being refreshed and equipped against the theory of Pessimism as taught by some of the Modern School of Thought.

V.

WHAT OF THE FUTURE?

BY REV. I. E. GRAEFF.

HISTORY runs in currents. It is sometimes called a stream. And evidently it is a grand onward moving world force, when we take it in its widest sense; and even in its subordinate divisions it is often magnificently broad and sweeping. It does however not necessarily flow directly on, in a fixed tangible course. It may ebb and flow like the waters of the sea, and here and there it may rest in stagnant pools. Yet, in its main currents, it never fails to approach a grand goal. At times it moves slowly, and then again it rushes forward with a quick culminating trend. In all the ages it had its marked epochs, but at this day it advances with a breadth, a grandeur, and a speed, in which it surpasses the most brilliant epochs of the memorable past.

The beginning of an era is generally marked by characteristic events. These may seem to drop into the stream of time as pebbles drop into the ocean. The disturbance caused at the time is perhaps scarcely noticed, while it is possible that it will expand till all kindred elements are involved in a radical revolution! The introduction of what we may call modern material improvements was a small matter in its day. Some saw evil in it and gave the alarm, but their fears were soon hushed and overcome by the gigantic swells of this nineteenth century materialistic tidal wave. Within the days of a single generation the physical and mental energies of our modern world have been largely drawn into this new realistic historic current, and still the stream widens and deepens, as it goes. On the farm, in the workshop, in the family circle, on the high-

ways of traffic and travel, out on the boundless ocean, and near at every one's door, we find and honor the power and utility of the rising, growing materialism of the day; and along with this goes a wonderful enlargement of ideas and softening of manners. Things have not moved just exactly in this way at any previous time, nor could or would they move so at present if it had not been made possible, and even necessary, by the inventive genius of modern Christendom. Already the movement has developed immensely, but no one can say when its limits shall be reached.

What a change has taken place, since the coming in of this new turn on the physical side of life, in the comforts, the culture, and the manners of the great mass of the people! No state of freedom from false onesided tendencies and moral evil has been reached, nor will such paradisaical perfection likely be realized in the near future; nevertheless the progress of improvement in these latter days is so strongly marked by its own distinctive features, that the fact is being universally recognized and accepted as a guarantee of coming good. The people struggle everywhere, more or less, to rise and get rid of antiquated ideas, usages, and institutions. This struggle is largely the result of the physical advantages of the day. In food, dress, shelter; in business, and trade, and labor, and commerce; in the social and beneficial amenities of the times—all wedded to the growth of physical industries—there lies a specific force which makes itself felt with increasing volume and success. Of course circumstances govern its advance and modify its results; but on account of its tangible importance, seen and felt by the multitude, it does not fail to make its way in spite of every obstacle. It gives rise to economic questions and measures, which are sometimes narrow and troublesome, but the ruling trend of which is generally in the direction of a better conception of the public good. And just because the life of the age is advancing so firmly in the line of generous legitimate improvement, and that with such astounding velocity and breadth, it becomes not only a matter

of specific significance to the living active present, but from it may be drawn also the historic features of the life of the age which is soon to follow.

Let no one suppose, however, that this economic world progress is either wholly, or even mainly, a material phenomenon. Neither would it be wise to act on the presumption that it must be rigidly continued in the interest of merely physical or secular considerations and aims. Indeed the glories of our civilization, and its most tangible material results, have a spiritual parentage the origin and lineal dignity of which ought to be known and understood by all in these days of historic information. The intellect is back of the materialism of the hour, and that not simply as a native secular energy and power, but as the moral force of Christologic ideas and aspirations. Matter, as now developed and brought into humane service to the race, carries with it the gospel of glad tidings, but the tidings after all come from the region beyond the physical and the tangible. Our Western life, since it came under the moulding power of the Christian faith, ran in the course of intellectual emancipation. Inventive energy began to characterize it at an early day. The printing press is one of its prolific productions, and so is steam-power, the practical use of electricity, and the multifarious family of modern machinery. These things did not come by chance, as little as the growth of European civilization has dropped into the history of the world as an accident. It may be fairly and squarely assumed that the personal Saviour, in His mediatorial supremacy, had something to do with the wonderful stir of inventive impulses. But if this supernaturalistic view of the progress of our era is not insisted upon, then it may be urged with all the emphasis due to a plain overwhelming historical fact that the teachings of Christian dogmas, and the inspiration of Christian hopes, gave vital impetus to the progressive energies of the Christian mind. We need not wonder, therefore, that, after a long process of growth and preparation, the civilization of the day, by a full combination of physical, social, intellectual, political, moral,

and religious, powers, stands ready to subdue the whole world and help it out of the degrading limitations of worn-out dying heathenism.

This brings us to a main issue of modern opinion. No greater native force need be claimed for the intellect, in its present status, than in the days of the ancient sages. Perhaps these sages had even a superior talent for profound speculative thought, while they however plainly lacked the cardinal maxims and inspiration of a truly humanitarian philosophy. We have still some of the same blind philosophic groping at the present day, in obstinate contradiction to the historic light of the age, but greater is the power of Christologic thought and life than that of this remaining struggling force of skeptical secularized intellectualism. The immortal destiny of man may indeed be helped in its mundane progress by the hostile energies of a godless materialism, wherefore this may be allowed full and free scope in the bosom of our reigning popular economy. Still it cannot be trusted as *per se* a safe guide of popular life, no more than the philosophies of the ancient world could be reinstated as such guides. The champions of modern science have enlarged the compass of scholarship, and have widened the scope of general intelligence, and this should be readily put to their credit as a service rendered to the cause of humanity; but while all this is done in accord with the magnanimous spirit of our advanced age, the equally magnanimous position must be firmly held that secularism, in all its phases, must rise to the level of historic Christianity in order to become a truly beneficent factor in the progress of mankind.

Just at this time European powers are grasping for territorial enlargement, and for the extension of their political dominion, in foreign climes. Some of these had sway in northern and central Asia for some length of time, and other sections have been under European protectorates, so that the present greed for foreign domain and supremacy cannot be regarded as something altogether new even in modern politics.

The disposition on the part of the strong to conquer the weak is as old as the history of nations, and all Christendom seems to have just now a full revival of this old spirit. Still the movement of to-day can hardly be put on a level with the caprice and grasping tyranny of antiquity. Commerce is one of the great forces of international intercourse, and a commanding necessity of our industrial pursuits. Hence it concerns the interests of the masses so directly that governments are forced, by the popular will, to enhance the extension of commercial relations. In Europe there is yet much centralized power, and public policy depends largely on the will of a few, but there is after all little power sufficiently absolute to disregard the popular wishes in matters vital to public prosperity. Individual manhood is a factor in the life of the age in a very specific sense. Everywhere the people are coming to the front, and are claiming chartered rights, irrespective of any arbitrary, legal or traditional class distinctions. The enlargement of commercial relations, and the growth of political domain, may therefore be but the spontaneous outcome of the aggressive temper of modern life, which may not be properly charged with a mean greed for more power and pelf. It is rather the ruling tenor of a civilization, destined by its innate world comprehensive genius, to take possession of the earth and to turn it into a dwelling place of a redeemed, happy, and prosperous human brotherhood.

In the extension of political domain, and in the development of commercial intercourse, there may be a serious abuse of power. In all such cases men are apt to come to the front, who use their position in an unscrupulous way. European domination in the Orient, and in other parts, has certainly not kept clear of this crying evil; and although it has much improved since its beginning, it will have to advance greatly still to reach the height of a truly Christian protectorate. Yet the times demand that diplomatic power should guarantee the harmony of peoples and nations, in the interest of travel, business, trade and material prosperity. If this cannot be done in a satisfactory manner

through the co-operation of existing governments, then these are forced to give way to foreign rule. Whatever abuses go along with European supremacy in sections of inferior power and civilization, must be held responsible to the judgment of enlightened Christian constituencies at home, and to the growing intelligence and self-hood of the peoples held and governed as wards.

Considered as an abstract question the right of any Christian nation to take charge of the internal affairs of heathen countries, either by force or otherwise, might be very positively denied; but when it is brought to the test of public necessity, the judgment in the case may be materially modified. The Oriental tribes over which England and Russia hold sway, had no right to stand in the way of the general progress of the age, and to defeat the ends of good government by their barbaric lawlessness and evident lack of power for independent national self-control. And as long as their foreign masters lead them onward in the improvement of their internal affairs and in their status in the family of nations, the moral sense of modern Christendom will stand by this enforced European political domination in the far distant regions of the Eastern continent. And of course, what holds good in Asia, may be taken as sound political policy in other benighted quarters of the earth, where the civilizing supremacy of our Western life is even perhaps more in demand than where Great Britain rules in the sunny clime of the Indo-Germanic tribes. The genius of the times is bound to have its own way. From the rapid introduction of modern machinery and steam power, the comprehensive growth of international commerce, and the enforcement of Christian ideas and usages as the cardinal law of the times, it is pretty clear that the hour has come when all peoples and nations will be raised into a family of fraternal Powers, who will seek their chief glory in the cultivation of the arts of peace, rather than in the heroic barbarism of war and conquest. It is uphill work of course, to rise to this high level, especially in a case where there is such vast room for the play of selfish caprice. Yet when

streams are under proper pressure they will rise against the force of gravity; and who can say that the pressure of the times is not strongly in favor of a generous solution of the great problem of human progress?

It is always difficult to foreshadow the future, even when the historical significance of the past and the present stands, in well-drawn outlines, before the mind. It would not be easy to foretell positively what the politics and economic measures of a single country would be within a given period of time, and when the prophetic eye ventures to take a glimpse of the whole domain of future world-historic developments, the difficulty increases in proportion. And yet, if we do at all understand the the issues of the life we live, and in the bosom of which we have our conscious being, we may have the power to judge what this life shall be, in its main distinctive features, during the days and the years that are yet to come. For the purpose of finding the ideals of the future, it will be well to look closely into what has recently taken place, and what is now taking place within the circle of our national life.

Negro slavery was a cause of serious disturbance in American politics. The trouble extended through years, and finally it culminated in a terrific national struggle at arms. The attempt to break up the Union, in the interest of the slaveholding section, brought with it the destruction of slavery in the interest of the national cause. The authorities at Washington were slow to strike at the peculiar institution, the existence of which was guaranteed by the organic law of the land. Finally, however, the great issue came. It came as a military necessity. Hence the shackles of human bondage were struck, in a day, from the hands of millions of colored men, women and children, within the boundaries of the rebellious states. Thus came the end of the institution of slavery in the history of this Republic. It is a pity that it came at last as a political master-stroke, by the violence of war. Better would it have been had it fallen, quietly and peaceably, by the sublime moral forces of our Republican liberties and of the civilization of our age. But, alas, that

could not be! The public conscience was encumbered with too many considerations of constitutional warrant, of rights of property, of commercial interests, and of political aim, to deal with this issue in so broad and humane a temper. Wherefore, in this fair land of the free and the home of the brave, universal emancipation had to come by hard blows of bloody warfare. So then the barrier between two grand sections of the country is removed, and under the old flag the whole nation is slowly but surely drawn into the current of modern life; and in this one fact lies a warrant that the days of human bondage are numbered throughout the whole world.

Of course, the issue is not yet fully settled. Six millions of colored people in the South are rapidly increasing. This mass of people will have to reach their proper level in the body politic. The rights of citizenship were bestowed on them, and these rights they are learning to maintain. Their progress is not perhaps very rapid, but it is evident that they are not standing still. These colored millions cannot be ignored, therefore, in the rising political and economical issues of the country. Directly or indirectly, they will come up for their share in the nation. It is to be hoped that reason and the moral sense of this great nation, will secure this necessary step in the progress of negro citizenship. Already, cotton is no longer the only product of the South, which is of commanding commercial importance. Manufacturing industries are gradually springing up and gaining ground. And the abundant mineral resources of that section are about to be largely developed. By these growing industries the coming life of the late slave states will gain breadth and freedom, and will cease to run in the narrow ruts of bygone days. If the potency of material improvements, and of commercial gain, cannot be resisted by the drowsy populations of the heathen world, it would be hard to believe that so high-toned and spirited a people, as they of the South are known to be would be willing to sacrifice all their brilliant hopes of material prosperity, for the sake of a blind sectional conservatism of any kind. If men will not be moved by moral

considerations, they generally yield to the behests of practical, everyday life, especially when these come in the tangible form of growing industries, increasing wealth, and social happiness, in the various circles of a community.

The Indian problem is also a matter of national concern. For a long time the nation did not act wisely in dealing with the red man. Our Indian policy was both cruel and unjust. At last we are coming to a better mind, and are at least trying to establish and maintain a better policy. The moral sense of the country is being waked up and enlisted in behalf of these unfortunate wards of our government. It is true, the evil genius of the white man's hate and greed is still alive and at work, and the humane measures urged for solving the problem, are meeting with strong and bitter opposition. But the barbarism of the past will no longer be quietly endured. It is an established fact that, the Indians can be civilized and trained to industrial pursuits, and be entrusted safely with the rights of citizenship. Hence, associations of men and women, from purely benevolent motives, are banding together and, with marked ability, devote themselves to the generous work of seeing justice done to the persecuted remnants of aboriginal tribes. And judging from the manner in which these volunteer guardians go about their business, it may be taken that they mean to make a lasting impression.

The authorities at Washington have been appealed to for such legislative and executive guardianship as may be necessary to secure to the Indians what has already been guaranteed to them. And besides it is asked that land be given them in severalty, and a legal status in the courts; that all their children be educated and fitted for civilized life; that government aid be granted them in cultivating the soil and developing industries; and that, as soon as they are prepared for voluntary citizenship, this shall be given to them. A committee of these associations visited Congress lately and urged upon it the necessity of prompt action, especially in the matter of an appropriation. The Committee of the House of Representa-

tives, which was appealed to, promised to give immediate attention to the request and report for Congressional action; but this they afterwards declined doing. Now it was that they, who had made the request, showed their manly pluck. They announced, through the columns of a leading New York journal, that, since Congress had failed to make an appropriation for starving Indians whose hunting grounds were destroyed, an appeal would be made to the country in their behalf. This had the desired effect—the measure was at once taken up and passed by the House.

Evidently the Indian problem is being placed on moral grounds. Lawmakers and executive officers are expected to deal with it on the basis of common justice and universal brotherhood. And those men and women, who are specifically enlisted in this humane cause, are not impracticable theorizers. They go about their measures in an eminently practical way. Not a few of them had long experience and personal knowledge of Indian affairs. If only the issue is taken up and carried to its proper solution by the country, as it is thus bravely and nobly presented by its worthy champions, free from all trickery of a dastardly partisanship, it will add another factor of future strength and glory to the moral prestige of the Republic, both at home and abroad.

And here the Mormon scandal may be given at least a passing notice. This has taken root and is defiant. In a modified character, the marriage and divorce laws of many of the States give far too much freedom to this national evil. It is therefore difficult to reach this polygamous iniquity by authority of the general government, and yet it will likely become a public necessity that it should be reached in this way. Should Mormonism continue to grow, and should its champions undertake to enforce their ambitious projects by force as they threaten to do, that would bring the matter to a head and would likely lead to a very prompt settlement of the whole trouble.

Such being the present state of American affairs and the outlook of our standing in the family of nations, may we not

reasonably conclude that our example will go far towards defining the future character of the world's history. It would be interesting to know just how much we have done already towards the emancipation of the race, but as we shall enter more into the real current of the situation as it comes up in the movements of the future, we shall help to shape the destiny of the world in still higher degree. There are dangers and risks in our way, as any one may reasonably suppose. Life in all its aspects is accompanied by these, but on that account its sublime possibilities are not ignored. The race moves majestically on, and individuals make heroic efforts, though empires decline and fall, and individuals droop and die. Reverses are indeed possible, and this great Republic may perish by the force of its own internal corruption; but "sufficient unto the day is the evil thereof." Awful as such a catastrophe would be, it would hardly stop human progress. History would not then go backwards, nor would it stand still; but, as when the Roman empire fell and as when the unity of the Roman church was broken, the stream of time and of history would move on still towards the complete consummation of its grand world destiny.

It will be entirely safe to say that, in the days to come, society will be thoroughly individualized. By saying this it is not meant to promise the coming of an entirely new state of affairs. Modern history, in one of its distinctive tendencies, was moving from its very beginning in the current of individual emancipation, and in our American nationality this tendency certainly has had a very full development. Nevertheless we dare hardly assume that we have reached the absolute limit of personal possibility and right, much less that Christendom is fully up to the ultimate popular ideal, and still less that the world at large has even come to a fair beginning of a proper regard for individual manhood. The world is slow to rise to the humane level of the dogma, that all men are born free and equal and have a right to life, liberty and the pursuit of happiness; and even where the theory is held and solemnly proclaimed, officially and otherwise, the practical enforcement of it

is often tardy. But the trend of our age is in that direction and that this tendency is gaining in volume and force with the lapse of time is a plain fact. Therefore it may be taken that there will be a more and more thorough individualization of men and of measures, in the course of the progress in which the whole human family is becoming gradually involved, and which cannot stop short of a full and complete development of all the possibilities of manhood. That this is possible and will surely come is entirely in accord with the hope of the Christian world in all ages, and now at last it has taken firm hold of the secular world also.

But it may as well be clearly understood that there is no promise of an anarchist paradise, in which there is security neither of property nor of life. The good time coming must guarantee to every one his just due, but for this very reason each one will be bound to use his personal powers and advantages in a lawful and manly way. Communistic and socialistic dreamers, who expect to share with the toiling and thrifty, while they themselves are wasting their time in criminal idleness, will find but little encouragement for the gratification of their wild hopes in the growing popular order of things. Where people are most free they are generally most fully in accord with the sanctity of the law. Where there is really an undue restriction of the masses for the benefit of the few, there may be some excuse for wild political and economic vagaries; but in communities free from such individual restraint, every attempt to enforce the notions of communistic and socialistic demagogues is a crime against the cause of humanity. Freedom there will be, and that more and more on the basis of manhood; but this will be a manhood ennobled by its own personal keen, clear sense of moral responsibility. American freemen have large sympathy for suffering and oppressed humanity, but they have a holy horror of the brutal methods of European fanatics. Hence these wild foreign theorists would not find it safe to put in practice here what they preach, since the popular atmosphere of this Republic is not congenial to the fancies of a destructive

leveling theorism. And if the freest of all the nations of the earth is radically at war with the notions and aims of modern anarchists and economic European fanatics, the future, thoroughly but legitimately individualized, will have no room for any such abnormity in its make-up.

Instead of a false individualism, such as the apostles of anarchy propose, there will be increasing unity and comity of nations, a more perfect and comprehensive enforcement of international law, and a large extension of commerce, trade and material improvements. This will require the combination of individual effort on a large and liberal scale. Such united generous effort is bound to come in church and State, in secular and religious life. Leading minds in the Oriental world are beginning to look at the situation with a clear philosophic eye. Especially in Japan is statesmanship coming to the conviction that free course must be given to Christian ideas and usages, in order to save the nations of an inferior civilization from ultimate loss and ruin. And if the introduction of Christianity is called for in the interest of Japanese material and political prosperity, and that by men who claim to be free from all religious bias, may not this be regarded as the beginning of a world revolution which never had its parallel in all history besides. The island empire is at the very gate of Oriental civilization. If it cannot resist the tide of our western life, what will other pagan powers be able to do in the face of such a breaking away from the antiquated notions and policies of bygone days? International diplomacy will be sure to insist more and more upon the adoption of laws and customs, in accord with the ruling genius of the age, and no pagan power in any quarter of the earth will be able long to withstand this international demand. Hence the triumph of our Christian civilization as the ruling power in the family of nations, cannot be far distant, and with this will come the issues of the most vital significance to domestic and international life.

Such is the logic of events as this stands revealed in the present posture of historic tendencies. If Japan has the good

sense and broad statesmanship to meet the issue bravely, will not that mark an epoch in the onward strides of modern economic growth, the force of which will be felt with far more than ordinary effect throughout the whole circle of human society? And this effect will not be altogether secular, giving fresh impulse only to political and commercial enterprise. To the Oriental and Pagan world generally it will mean social, moral, and religious emancipation in a specific sense, and along with this of course greater material prosperity and happiness. And when the heathen thus come "flying like doves to their windows" and place themselves in the family of Christian nations, may we not look for a full revival of the drooping energies of the Church for the double purpose of taking possession outwardly of the world, and moulding its life and manners inwardly, by the power of the Christian faith? There is a proverbial saying that nothing succeeds so well as success. This may be taken to hold in the grand culminating advance of modern Christianity. Its final outward conquest of the world will likely bring with it the practical enforcement of its distinctive moral and Christologic maxims aided and abetted by the beneficent genius of the times. In view of such a revolution of political, commercial, moral and religious energies and potencies, one may well pause and ask for divine help in comprehending the duties of the hour.

Paul of Tarsus was called to be the apostle of the Gentiles, and he entered upon the work with all the intense energy of his great soul. Never was there a movement begun that was so full of stupendous responsibility and risk, and never was there one set on foot that led to such radical universal world results. As it began it was heroically grand and aggressive, but as it has since come to stand it is magnificently overwhelming. If Paul was now living he would hardly fail to comprehend the duties of the hour, and he would not likely fail to take advantage of the situation in a characteristic way. But He who called the apostle in his day, raises up men as He needs them. Already the Missionary spirit is abroad, and growing,

as it was not for many long, long periods of time; and it will yet be drawn out in full primitive Apostolic glory as the great issues of the age will be progressing. The mere thought of bringing the whole world under the control of the forces of modern civilization, is inspiring in the extreme; but the sure prospect of seeing Christianity adopted, and that at no very distant day, as the fundamental norm of political, social, and religious economy all the world over, lifts the present situation high above all other occasions and epochs as a time for intense popular interest and activity.

We have asked the question—What of the future? and an attempt has been made to answer that question. But it is of vastly more importance to have a share in the practical solution of it, than simply to make a statement of its historical posture. In view however of the transcendent magnitude of the work, one may well tremble as Paul did when he was about to lay the foundation on which we are now called to build. He did his share of the work bravely and well—shall our part of it be done with the same Christologic fervor and broad, generous aim?

VI.

* NON-POLITICAL PROHIBITION.

BY THE REV. HIRAM KING.

THE prohibition of the traffic in intoxicating liquors has evidently laid such fast hold on the popular heart, that it will no longer yield up its vitality, without protest, to the hideous vampire, gorging at the nation's artery. The battle-line of the old-time temperance pledge campaign, strengthened by hundreds of thousands not committed to total abstinence, is advancing to make the grand assault upon the enemy's works from the new position of *prohibition by organic law*. The evils of intemperance, the magnitude of the ruin wrought in the community and the urgent need of a remedy, are not matter of controversy, but general accord, among Prohibitionists. The cause of Prohibition can, therefore, not be made entirely hopeless by even the mistakes of its friends, for the unity of its advocates will be maintained at least at the immediate source of its inspiration. The common recognition of the vastness of the interests at stake will, moreover, always tend to induce concessions for the sake of unanimity and concerted action. The prohibition sentiment will, therefore, not become extinct in any contingency, but its triumph may be delayed indefinitely by the adoption of ill-judged measures.

Organic Prohibition can be traced across the States and the continent only in unity of *action*, which indicates at once the deadly peril of the great cause. The environments of Prohibition are exceedingly unfavorable. The close relation it must

* The writer prefers non-political to "non-partisan" under the impression that it gives the more direct expression to the meaning intended to be conveyed by both.

sustain to party politics—for its success depends wholly on legislation and the execution of the laws—necessarily endangers unity of judgment as to *method*, which is indeed the rock upon which the sentiment has already split itself very alarmingly. The two National parties declined to incorporate Prohibition in their declaration of principles at Chicago in 1884, whereupon the Prohibition party was organized to meet them at the polls with rival candidates at the November election. The crisis came and disaster followed in the form of the present divisions among Prohibitionists. A survey of the field will reveal three main wings—the great majority, or the non-political Prohibitionists; the small minority, or the political Prohibitionists; and besides these the National League, organized Jan. 1st, 1885, which is non-political in sentiment, but appears to have for one of its objects the suppression of the Prohibition party. Dissensions have also been introduced into the body of that most effective agency in the general temperance work, the Woman's Christian Temperance Union.

The present outlook, it must be acknowledged, inspires but little confidence as to the immediate triumph of the good cause, and unless better counsels prevail and bring concord out of distraction, the work of ruin will go on far into the future substantially unhindered, for the liquor associations, holding the balance of power in no inconsiderable degree, will employ any available agency without scruples, to strengthen their baneful influence over the political parties.

Prohibition unification is not possible within the sphere of politics. The organization of the Prohibition party was most injudicious, to say the least. The main position of the political Prohibitionists is illogical. The refusal of the Democratic and Republican parties to commit themselves to Prohibition and to carry into full effect prohibitory legislation, does not warrant the conclusion that the only, or even the best thing to be done, is “that of placing behind prohibitory laws a Prohibition party.” The conclusion is imaginary, and that the consequent inauguration of the political movement was the most unwise

thing possible is undergoing prompt demonstration in the hostile attitude of the resulting divisions. That the formation of a rival party was not the last resort will appear further on in this paper. The advocates of a new party ought further to have reflected that the enormity of the evil of intemperance does not necessarily make it political in the ordinary sense, so that nothing is left to be done except to attempt the preparation of a Waterloo for the enemy on the field of party politics. It needed not the prevision of the seer to foretell the disinclination manifested to support the candidates of the new party, for the judgment of Prohibitionists was well known to stand divided as to the wisdom or folly of making Prohibition a political issue. A thoughtful examination of the situation ought to have led to the conviction, that the popular allegiance to the old parties would, of itself, make the unification of the prohibition sentiment impossible on the basis of a rival party. The alliance with a political party, even, sought at Chicago, would divide the prohibition forces and expose the cause to perpetual defeat, for the opposition would certainly mass against the party acting the part of foster-mother.

The indirect judgment passed upon the Prohibition Party at the late general election is highly significant. The prohibition sentiment, it will be recalled, had already become encouragingly strong over the area of the popular contest, but only "nearly 151,000" votes were cast for the Prohibition electors as the result of the "aim" of the leaders of the party to "force this issue upon the attention of the people, and secure as many votes as possible for the candidates." *Appeal of the Executive Committee of the Prohibition Party.* This meager support of the Prohibition electors was saved from aggregating still lower by the well-known fact, that both Mr. Cleveland and Mr. Blaine failed to give entire satisfaction to their respective parties. That the great body of Prohibitionists passed an adverse judgment on the Prohibition Party at the polls is made plain beyond controversy, in a simple comparison of numbers. In the State of Kansas the vote for prohibitory

constitutional amendment was 92,302 and 4,495 for the Prohibition ticket. In the State of Iowa 155,436 for amendment and 1,472 for the Prohibition ticket. In the State of Maine 70,788 for amendment and 2,160 for the Prohibition ticket. As the vote for constitutional amendment represents the undivided prohibition sentiment, and the vote for the Prohibition ticket the strength of the political Prohibitionists alone, the inference must be unavoidable that the change of base is unpopular among Prohibitionists. Therefore the unification of the prohibition sentiment cannot be consummated in an independent party, struggling for political supremacy.

The reason for the failure of the Prohibition ticket to receive the general support of the Prohibitionists is one grounded in the political life of the Republic. Any considerable strength the Prohibition Party may develop will, therefore, not give a guarantee of ultimate success at the polls. The voting instincts of the masses are, at bottom, always political in the true sense, and their franchises will be given to the parties representing the real political interests of the country. And this leads to the consideration that the Prohibition party must, in the nature of things, fail to realize the expectations of its adherents.

The "Third" Party cannot find place in American politics. There is room for but two political parties within the scope of our governmental ideas. A century of partisan political history declares the fact. Popular upheavals have not infrequently given birth to organizations for which the distinction of third parties was claimed by their protectors, but they failed, without an exception, to make good their pretensions to lawful membership in the political family of the nation. Anti Mason, Know Nothing, Greenback, Labor Reform: Not one of them grew to political manhood and gained control of the government. All alike are ephemeral. The uniform failure of the third party to secure for itself any considerable prestige, and reach political longevity, is certainly significant. Very evidently an

adequate cause obtains for the dwarfed stature of these political midgets, their ineffectual struggles and early demise.

There are but two great principles at the ground of American politics. These alone are capable of vitalizing political parties, because they are evolved, in the profoundest sense, from the national identity, and give expression to the nation's political consciousness. Their operation becomes concrete as indicated in these interrogatories: How much of Natural Liberty must be surrendered under the American idea of Civil Liberty? What degrees of autonomy shall be retained and yielded up by citizens and States under the Republic? What powers ought the central governments—State and National—to be invested with? The principles themselves are the opposite tendencies to centralization and decentralization, or the centripetal and centrifugal forces of popular government, both being as necessary to the State as the two analogous laws in the physical universe are to a solar system. The first, without the restriction of the second, would land us in the anomaly of a popular despotism. The second, uncurbed by the first, would plunge the country into the greater horrors of anarchy. Our science of popular government has been constructed about these two principles, and we get good government when they duly counteract and complement each other. Each crystalized a political party about itself from the conclusion of Washington's second administration. Each conferred political immortality on its early exponent—the former on Alexander Hamilton, the latter on Thomas Jefferson. Representing in person the two principles, these primitive politicians became *generic* for American politics. They are as truly the political progenitors of Americans as the heroes of Lexington and Yorktown are their national ancestry.

Our political history must then, at bottom, be the development of these two antagonistic factors in their perpetual conflict, and not the party platforms, the stump-oratory, the torch-light processions and pyrotechnics of political campaigns. They are in universal operation. They penetrate and pervade and

vitalize and hold in equipoise the National Executive and Legislative and Judicial Departments, and, through these great co-ordinate branches of the government, the entire body politic.

This, now, explains the wonderful history of the two great rival parties, which have struggled together in the political arena for a century without an armistice. Each illustrates, in its own perpetuity, the indestructible vitality of the principle of which it is the expression. The Republican party, it is true, has not maintained its organization without interruption. But then it has changed *form*, and its history is *Protean*, political identity being preserved under every transformation. Although the party actually disbanded several times, the same Hamiltonian principle unfailingly crystalized the same class of citizens into a new organization, with the disintegration of the old. The Democratic party has maintained a continuous organization from Jefferson to the present. Its survival of the unexampled calamities of the last twenty-five years of its history can be attributed only to an astonishing vitality. It suffered dismemberment at Charleston, and hundreds of thousands of its loyal sons sprang to arms to meet their erring political brethren of the South on the bloody battle-fields of the most frightful war of recent times. It met with continuous defeat at the polls for a quarter of its existence, and is again administering the government with its old-time vigor.

The discussion of the foregoing proposition has made three things evident: (1.) A real political party is perpetual. (2.) The two great parties are National, the life, the genius, the will of the nation coming to expression in them. They are the opposite hemispheres of our *entire* political world. (3.) A *third* ground-principle does not exist in American politics. The Federal and Republican principles asserted themselves promptly at the foundation of the government. A century of rivalry between these two has failed to develop a similar principle, capable of generating a National party. The inference, the least rash, is that such a principle does not exist, which makes the "third" party imaginary.

It is claimed, on the contrary, that the "third" party abolished American slavery, which is a perversion of history. The manumission of the Southern slaves is an exceptionally bad case to cite for the encouragement of the political Prohibitionists. It is true that a small company of Northern agitators undertook the great task of liberating the slave from Southern bondage, and that their object was accomplished in an actual emancipation. It must be evident, however, upon the slightest reflection, that the cases are not at all *parallel*, being totally wanting in the correspondence necessary to make one thing illustrate another. No one imagines that the abolition cloud, hanging on the northern horizon as large as a man's hand in 1860, could have grown into a political thunder-storm capable of sweeping slavery into the Mexican Gulf in 1863. The facts are plain, and to the contrary. The act of manumission was not *political at all*, but belongs distinctly to the *military* history of the country. The Confederate States refused to lay down their arms in the hundred days grace, whereupon the Proclamation of the "Commander-in-Chief of the Army and Navy" made emancipation a *war measure*, and the issue was decided against the slave-holders *by force of arms*, to receive civil ratification, subsequently, by constitutional amendment, in the concurrence of the North naturally *averse* to slavery, and the South *reconstructed*. Or, are we to expect the rum-power, in its desperation, to be driven into armed rebellion all over the land, that the military power may accomplish what the ballot-force despairs of? Do the political Prohibitionists want the red hand of treason to pull down the nation's ensign from the flag-staff of another Sumter, that the national cannon may batter into ruins the distilleries of the land, as they demolished the slave-pens of the South? That would give us another Appomattox, sure enough, and complete the parallel.

Nor does the Republican platform of 1860 sustain the claim that the Liberty party, notwithstanding its small following in the former half of the century, triumphed in the above-named year of grace under the name of Abolitionists. Abraham Lin-

coln was elected President as a Republican, and was not committed to the abolition of slavery by his party's declaration of principles. Section second of that instrument recites the famous clauses of the Declaration of Independence, beginning "That all men are created equal," the use of which may have been equivocal in 1860, but had no reference to slavery, whatever, in 1776. But section fourth distinctly concedes the "right of each State to order and control its own domestic institutions," and slavery was one of these.

What would have been the outcome of the slavery agitation, if the late Confederate States had not seceded, cannot be asserted with entire confidence. That slavery might have been abolished, or be in present process of abolition, is not here denied. It is true that it was a moral question quite as much as intemperance, but was much more intimately related to politics than the latter is, as must be evident to any one, for it was the national contravention of the very principle of civil liberty, in the world's popular struggles for which the British barons wrung the provisions of the Great Charter from the unworthy successor of his illustrious brother, Richard, the lion-hearted, at Runnimeade, and the American citizens the provisions of a Greater from George III., at Versailles. The fact that slavery most deeply outraged the political heart of the nation, would lead the Southern statesman to foresee emancipation, by constitutional amendment, upon the admission of a score more free States from our territorial possessions. Such apprehensions were, most likely, well founded, but that does not change the fact that slavery was abolished at Appomattox. If even it were granted that the abolition sentiment gave full promise of ultimate national ascendancy, the fact would still remain, that the two cases are essentially dissimilar. Slavery was sectional; the liquor interests are general. The former was subject to annihilation; the latter is indestructible, as will appear in the discussion under this proposition.

A prohibition party, to meet the expectation, would need to be perpetual. Such a party must not dominate politics to-day, to

lose its political prestige to-morrow. The object of the Prohibition Party is prohibitory legislation and the execution of that class of enactments. But the performance of these functions will depend on the ability of the party, at once, to dominate politics and maintain a perpetual existence. Nothing short of this will answer at all. The manufacture, importation, sale and use of intoxicating beverages is a vice similar to that of gambling or stealing, in the particular, that it successfully resists a *final* disposition of itself. The American nation bade the Southern bondsman go free, and the clanking chains fell from his limbs, and the horrid institution disappeared from the face of the earth, instantly and utterly. In other words, the emancipation proclamation really *abolished* slavery. Unlike that evil, intemperance may be *restrained*, but cannot be *destroyed*. Rum-drinking is a habit of the race pretty much like coffee-drinking. You may make its existence a crime, declare and execute the legal death-sentence, and it will live in contravention and defiance of all law. It will take wing, like the fabled Phoenix, from the altar upon which the fire of righteous indignation may have consumed it. Slavery, on the contrary, could not be resumed without the abrogation of amendment thirteen of the National Constitution, and its legalization under the State laws, because it were impossible to hold and use human beings as property without exciting hostile public attention. Chattels of that sort would, moreover, contest the validity of their owners' titles. The liquor traffic will be practiced, in one degree or another, in spite of all prohibition laws, organic or statutory, like smuggling or illicit sexual commerce, because public attention can be evaded. Or, at the best, constant vigilance will be necessary to prevent the resumption of the forbidden traffic. Cool-headed temperance workers do not allow themselves to be misled into the expectation of a temperance Utopia, following even National prohibitory enactment. They know, full well, that the monster evil is immortal, and cannot be annihilated, but only bound to the rock with the chains of the law, from which he is sure to be delivered by the Herakles

of unscrupulous greed and vitiated appetite, whenever the eyes of the temperance watchmen grow heavy. If the Prohibition Party, then, is to be at all efficient, it must be dominant, politically, and indestructible like the evil it antagonizes.

Or, are we to conjecture, for want of any declaration of purpose, that the party intends to relinquish its organization, voluntarily, after establishing Prohibition securely, on the ground that the general temperance sentiment will then have grown sufficiently strong to insure the execution of the laws by the other parties? That would be a temperance millenium, sure enough, but even if it could be realized, it would have to be located so far off in the future, that this feature of the subject need not enter the present discussion. Even if the party should be swept into national control on the tide of some unforeseen popular upheaval—a thing very improbable in any view, and entirely impossible on the line of political principle—it would disintegrate, for want of true political vitality, long before the rum power could be made harmless under the ban of the nation's will. Nor is the fact that the Prohibition Party is not a proper political party at all, but only a masquerader under the garb of one, the only thing to prevent its reaching the aforesaid millenium. He who takes it for granted that the party will escape the corruption common to the political methods of the old parties, because it is inspired by a great moral idea, makes himself liable to the charge of no inconsiderable credulity. Then, too, the effect of such depravity on the party is all the more deadly, precisely, because a moral question is its informing soul, for the pestilential breath of political chicanery will infect this in a moment. The party slogan, borne on the campaign banners—For God! For Home! For Wives! For Children!—will prove but the hollow echo of a real gathering-cry for the clans, when the shameless arts of the political trickster are employed to achieve party success. The wire-pulling and corrupt practices of the nominating conventions and campaigns, will throw the suspicion of *sham* on the “declaration of principles,” for these arts are the direct

contravention of the party's pretension to high morality—its main claim to the right of existence and the popular favor together. Or, will the morality of the party insure the purity of its methods? Hardly. The well-known fact is the reverse. The party that gives promise of success at the polls will attract and befoul itself, unavoidably, with the filthy scum always floating on the surface of the political tide. If the Prohibition Party should, then, gain any considerable prominence, the political adventurer will not be wanting to inflict the reproach of insincerity on it, and so degrade it from its high moral plane.

Are we then helplessly, hopelessly at the mercy of this pitiless, murderous destroyer of soul and body, Church and State? Is this relentless foe of heaven and earth to work his colossal destruction, unchallenged and unresisted by his victims? Is the "serpent," who wriggled also into the second paradise, and betrayed the head of the new race into the sin of drunkenness beneath the bow of God, bent in radiant hope across the storm-cloud of His wrath, to hiss his snaky defiance perpetually into the face of Divine Omnipotence under human imbecility? Must he be suffered to twine himself to the world's end, in clammy coil, about the tree of life, substituting for its fruit the fateful cup that works the swinish transformation, which bars the way to millions into the paradise, awaiting the destruction of every evil agency in the final Eschatological tragedy? He who despairs just because a certain method of dealing with the evil has proven ineffectual, has no proper conception of the resources of the latest and last humanity, generated from the person of the world's incarnate Redeemer. If man has been complemented by the Divine nature in Christianity—of which there can be no doubt—then is he also endowed, in a measure, with the Divine attributes. Certainly, the intelligence of man, in the regeneration, was meant to be set aflame at the torch of Divine wisdom, and his arm nerved to smite his giant destroyers with the omnipotence of God. The resistless powers of heaven have, then, come down to earth, in the

human birth of the Son of God, for the destruction of the invading powers of hell—"For this purpose the Son of God was manifested, that he might destroy the works of the devil." These supermundane energies are brought into play on the basis of the world's new birth, through the agency of man. There can, therefore, be no doubt of the suppression of evil, however defiant, if the issue be properly joined, the essentials being correct methods and unity.

The words of the wisest of teachers have been promptly verified in the progress of the unequal struggle between Prohibition and the liquor traffic, and indicate, also, the true plan of operation.

"*The children of this world are in their generation wiser than the children of light.*" The Master does not pass the implied censure on His servants, employed in the destruction of evil, without also an implied qualification. The wisdom of Christianity, *per se*, does not suffer in a comparison with that of the world. The Lord is speaking of His followers when still in the incipency of discipleship, which makes His judgment applicable to the Prohibitionists, who are giving present and conclusive evidence of empiricism of the most unpromising sort. They are, indeed, experimenting with alarming recklessness under divided counsels in the presence of the foe, which proves them tyros and the less wise. Of course, all Prohibitionists are not personally Christians, but the entire body, nevertheless, represents the form in which the spirit of Christianity seeks to express itself for the destruction of the greatest evil of the age.

The Prohibitionists can then learn wisdom of their opponents in simply profiting by their example, which can be done all the more fully, *because the rival interests depend equally on the same thing—party politics.* The liquor people have shown the superiority of their wisdom in the matter of *organization*. They have been able to organize themselves very thoroughly, because, agreeing as to method, they have concentrated their entire strength, gaining, thus, the power of complete self-

assertion. The character and purpose of the organization are indicated in the following extracts from an address issued from Philadelphia, March 12, 1884, "To All Interested in the Liquor and Beer Trade in Pennsylvania."

" *Whereas*, Its necessity having become self-evident in order to preserve our vocations so that we may pursue them in an honorable and legal manner, without fear or favor, We, the local Liquor and Beer Dealers, have formed an association, under the name of the Pennsylvania Protective Association of the State of Pennsylvania, for the purpose of uniting all local organizations in said State, connected with the liquor interests, to protect ourselves from the enactments of unjust and fanatical laws, and to urge the repeal of such laws now on the statute books."

"In furtherance of this object we hereby pledge our honor mutually to each other, to lay aside our individual political preferences, and to lend our aid, influence and vote to defeat any and all candidates for offices of public trust, who will not give positive and public assurance of their willingness to urge and vote for such just and equitable laws, which we, as good citizens and honest merchants, are entitled to."

"* * * But, henceforth, we mean to have a voice before the committees of our Legislature, when bills affecting our business interests are under consideration."

"Feeling that we must organize, we call on every one, directly interested in the warfare of the Association, to send in their names for membership at once, as we must have strong organization to defeat the many proposed measures of the opposition."

"We must do as they do; before the next members of the Legislature are elected, we must have their pledges to our committees. Now is the time to prevent the trouble, and not when the laws are proposed in the House and Senate, as we know they will be next session."

This call to arms might be regarded as highly suggestive, in view of the fate that befell certain proposed temperance legisla-

tion at the identical session of the Harrisburg Legislature, from which the danger to the liquor interests was apprehended. At all events, the general policy, well known to be pursued, is clearly outlined under this early date.

The organization is non-political. The liquor dealers were too wise to form a political party. They knew, full well, they could not succeed in building up a majority organization. Not because they are numerically weak, for they are strong; nor because they are friendless, for their sympathizers are hundreds of thousands,—a fact conclusively attested wherever the question of prohibitory constitutional amendment has been submitted for the popular decision. But they had good judgment to guide them, and clear proof from the political history of the country, that the “third” party would fail to break the popular allegiance to the two historical parties. They were eminently wise in the adoption of their plan. They just made themselves into an organized non-political factor in general politics, perfectly *autonomic* and capable of self-transfer from one party to the other, as the interests of the liquor trade may require. The strength of such an organization need only be sufficient to neutralize the majority of the dominant party over its rival, to make its capabilities enormous when not counteracted. The fact of its being attachable to either party and detachable, at will, makes it *autocratic* in politics. It can dictate the terms of treaty and neither party can afford to gainsay its demands, for it is in a position to defy either. It can depose the dominant party from power by joining forces with the minority party, and make the success of the minority party impossible by swelling the majority of its opponent. Both parties being at its mercy, neither has the hardihood to refuse its demands, and both court its favor. Its power is the aggregate of this simple mathematical computation,—its own strength plus the strength of the party it espouses. In other words, it is, practically, the party in control, for the compact is always based on party subserviency. It really dictates the policy of the government in

relation to the liquor traffic by means of the political parties, itself being non-political.

All this shows what a fearful "balance of power" the liquor people's organization is. That it has been acting out its deadly nature—though, thank God, under considerable restriction—is well known. The *modus operandi* is as far-reaching as the organization is thorough. These people secure representation, if possible, on the National and State committees. They labor in conventions and at primaries to place their friends in nomination, possessing this immense advantage, because, their organization being non-political, they have not withdrawn political adhesion from the regular parties. At elections, they "lay aside their individual political preferences" and unite on the candidates previously "pledged" to their interests. They "mean to have a voice before the committees of our Legislature when bills affecting their business interests are under consideration." They intimidate the party responsible for the enforcement of temperance legislation, by serving notice that the laws can be executed only at the peril of consequent defeat at the ballot-box.

Without organization, the Prohibitionists waste their strength in desultory warfare; in *factional* organization, with arms turned against one another, they neutralize their forces. In neither case can they hope to overcome their perfectly organized foes, whose policy was so wisely conceived that they largely control politics. In confirmation it need only be recalled that the one party recently declared against sumptuary legislation, and the first candidate on the national ticket of the other declined to vote on the question of prohibitory constitutional amendment, for fear of compromising his party. Prohibition depends equally on politics, and its advocates would substitute wisdom for present folly, by meeting the friends of liquor on their chosen ground. If they are willing to learn from their enemies, they will profit by their excellent example and enter politics in a thoroughly organized non-political association, which will make them a standing menace to the party

in power and compel prohibitory legislation and the execution of the laws under its dread of defeat. This will be vastly different from rushing headlong into politics as a rival party, to encounter the opposition of the properly political sentiment of the country and the whole liquor power, irrespective of political conviction. Prohibition, *as a party*, could succeed only in the election of its candidates, which is impossible. But Prohibition, *as a non-political association*, needs, generally, only outweigh the liquor interests, to become the "balance of power."

The effect of the non-political method would be the inauguration of an intensely bitter struggle for the mastery, for the opposing forces would be brought to a direct trial of strength. This may, at first view, seem to call for deprecation, but is really the state of things to be prayed for. The day-dawn of substantial hope will brighten as soon as the united hosts of Prohibition and Intemperance join in deadly combat. The shock of battle will shake up the social foundations, and, electrifying the hearts of the good and true, will arouse all the latent strength of true manhood for God and Home.

This attitude of Prohibition to the parties would, moreover, be menacing only as far as party policy would make it so. It would, indeed, be substantially friendly, for its demands do not contravene true politics, and conduce directly to the best interests of the parties themselves. Besides, it would permeate them as a leaven, for the Prohibitionists would vote with their *political* brethren on all matters beyond the interests of temperance, maintaining their party affiliation, as Democrats or Republicans.

The Prohibitionists have every reasonable encouragement to adopt this line of policy, which is not an entirely new thing. Fourteen States have made the instruction of their school children in physiology and hygiene mandatory. The organic law of three States forbids the traffic in liquor for beverages under suitable penalties. The States of Georgia, South Carolina, Kentucky and Maryland are being rapidly placed under prohibitory laws by counties. These represent the very con-

siderable and substantial outcome from the non-political expression of the prohibition sentiment, whether actually organized, as in the Constitutional Amendment Association and the Woman's Christian Temperance Union, or not organized in any form, but acting spontaneously. It is not denied here that the Prohibition Party may have exerted a helping influence, here and there, but it accomplished no positive results, for it has not elected a candidate nor made a law. As so much has been done with only fragmentary organization, it is certainly fair to infer the possibility of accomplishing what is so fairly begun, in general and thorough organization. Prohibition unity, on the non-political basis, would become immensely fruitful in every way. The distractions and divisions, wrought by the organization of the "third" party, could no longer exist; the sentiment would be fostered and grow; the entire prohibition strength, massing in one grand assaulting column, would hurl itself, with the effect of the thunderbolt of the Omnipotent, upon the foe, so strongly intrenched behind the hotel bar under the ægis of the law, by the sufferance of the political parties.

"Does Prohibition prohibit?" Can the rum power be really subdued by placing the States and the nation under organic prohibitory laws? The political Prohibitionist declares the laws useless unless there be also a prohibition party back of them to enforce them, and points to the States already under prohibition to confirm the assertion. But this is not a disinterested witness, and his judgment may be biased by the interests of his party. The fact appears to be, that the Maine laws are reasonably well executed, the public sentiment making their observance imperative, for this has become dominant in the long struggle for supremacy. The States of Kansas and Iowa adopted Prohibition but recently, and the undue excitement under which the measures were carried at the elections has died away, leaving the sentiment in favor of the laws weaker by the difference. The present execution of the laws could not be expected to be entirely thorough, if even the parties were in

accord with them, which they are not, or if the Prohibition party itself were in control. The laws will grow in the public favor and become correspondingly efficient.

The liquor dealer also answers in the negative and points to his dram-shops for the substantial proofs of his truthfulness. But then his behavior manifestly belies his criticism. Instead of showing a consistent indifference to the submission of the question of prohibitory constitutional amendment to the people, he gets himself into the most inconsistent trepidation possible, and employs every available human and diabolical agency, in the lobby and at the ballot-box, to prevent the very thing he persists in pronouncing a failure. That Prohibition prohibits, absolutely, no one claims. But the violation of criminal laws would be the poorest sort of argument for their repeal. Let us be consistent as well as earnest.

July 21, 1885.

VII.

IS JESUS CHRIST THE SAVIOUR? .

BY REV. A. A. PFANSTIEHL.

Is Jesus Christ, whom the Christians worship, and in whom they trust for eternal salvation, *the* Saviour of the world or not? Need I say that this is one of the most eternally important questions which man can ask? I take it that all, whether believer or unbeliever, saint or sinner, member of the Church or not, are interested in it. It is really the question of the ages, and especially the question which should be satisfactorily settled by every thinking person. Whatever is left unsettled, this ought never, and under no circumstances, to be neglected. For it has direct bearing upon the eternal destiny of the soul. After all said and done and worried about Astronomy, *e. g.*, what difference does it make, as far as the condition of the soul in eternity is concerned, what theory one adopts as to the spots on the sun's disc, or what opinion one holds as to the fixed stars, or whether new stars will be discovered, or whether other planets besides this earth are inhabited, or any such questions? But it does make an eternal difference whether we believe Jesus to be *the* Saviour or not, or what theory we adopt as to His mission, death and resurrection. What matters it, further, as far as His salvation from sin and consequent guilt is concerned, whether or no one has definitely settled any of the vexed questions of geology, zoology or botany? Does the eternal destiny of a man's soul depend upon his having a correct idea of the earth's formation, or the animal's bodily construction, or the formation of plants? But it does depend entirely upon a correct idea of Christ. The great question is

the one which John put to Jesus by the mouth of messengers: "Art Thou He that should come, or look we for another?"

John was troubled about this question, and, knowing the importance of it, he sent two of his disciples to Christ, so as to be satisfied in regard to it. Men have been troubled about it ever since, and have earnestly inquired in regard to it. For over eighteen hundred years has it occupied men's minds. Many millions have experienced that an affirmative answer to it is the correct one, their redeemed souls filled with heavenly joy and praise as they now behold Him in all His transcendent, loving, glorious majesty at the right hand of His Father, testifying loudly: "*Jesus is the Saviour of the world. This is God's well-beloved Son, hear ye Him.*"

We have facilities for obtaining a satisfactory answer to John's question above former ages, living, as we do, after eighteen hundred years and more, of experiment and study concerning it. And I can safely say, further, that never was there a time when this question was as scientifically studied as in our day. I mean this: a new method of study in regard to this matter has been introduced prominently, that is,—the method of comparison. 'Tis true, comparative theology has received attention in the past, but it was never studied as thoroughly and as specially as it is now. The reason for this is, because men never had the facilities for doing so as much as now. India, China, Egypt, Japan, etc., were never so well known as in our day; their religious books were sealed books to a great extent until late years. But now, since the gates of China have swung open to the world upon their rusty hinges; since India's shores have been filled with missionaries, and Africa's jungles been explored, and an intimate acquaintance sprung up with Japan, we have a good opportunity of learning their religions, and comparing them with Christianity. A century ago it was simply taken for granted that all systems of religion were only error, and generally denounced as dangerous systems without a single thread of truth woven into them, and that Christianity was the only system that contained truth. It is no longer, however,

taken for granted that Christianity sustains such a relation to the religions of the world. The tendency among many writers now is to consider the religion of Christ as being simply *a* religion—more desirable, fuller of truth, indeed—but not *the* religion. This is a dangerous tendency and a sad reaction. Not that I would not recognize, what is plainly true, that in any religion yet known, even though it be mostly error, there are some truths.

“For there is no error so crooked, but it has in it some lines of truth.” And, in the words of another: “A reverence for divine Providence brings us to the same conclusion. Can it be that God has left Himself without a witness in the world except among the Hebrews in ancient times and the Christians in modern times? This narrow creed excludes God from any communion with the great majority of human beings.”

But Jesus is either *the Saviour* or *He* is not. If He is, then His religion is *the* religion, and not merely *a* religion. If He is not, then

“Oh, where shall rest be found,
Rest for the weary soul?
'Twere vain the ocean depths to sound,
Or pierce to either pole.”

We ought to be assured of this. One very good way to become assured is to compare it with other religions. It is not, however, the only way. For comparing it with other religions gives us only its comparative value, its value as compared to other religions. And even though by doing this we find it far more pure, blessed, valuable than any other religion, yet we would not have arrived at a satisfactory answer to the question, “Are we to look for another Saviour, whose religion will surpass that of Christ?” Where is the standard? What constitutes the true religion? Is it not that religion which satisfies all the conditions of salvation, and fully supplies the religious, spiritual wants of the human soul wherever found?

Does Christianity do this? If so, then it is *the* religion for mankind. Does it not? Then we must seek for another. “A

history of eighteen centuries bears mighty witness to it; and the contents of its evidence, and the high significance they possess, are brought into the clearest light by the comparisons with other religions." * Although comparative theology is, so to speak, in its infancy, yet it is becoming more and more evident from it that Christianity, and it only, does do this. In other words, that, whilst all other religions are *ethnic*,—i. e., race-religions, adapted and confined only to individual races and countries,—Christianity is a truly *catholic*, or world-religion, adapted to all races and countries, and to all individuals under any circumstances of life. "The universalism (that is, its adaptation to the wants of all men) of Christianity is the sheet-anchor of the Christian's hope." All know this to be true. Soon after its introduction it crossed the lines of Judaism into Greece and Rome, and converted the Hellenic and Latin races; and then, when God in His providence sent down the vast numbers of Goths and Vandals and Franks from the Northern wilds, they, too, were converted; and, later still, the Normans and Saxons and Danes were Christianized; whilst in Persia, India, Armenia, converts were rapidly made; and in our day, the time when special attention is paid to missions, the North American Indians, the barbarous inhabitants of the Pacific Islands and China and Japan, are being taught with no little success, about Jesus; and everywhere do we find the religion of Jesus filling a void, the world, nor any other system of religion or philosophy or belief could fill. Now, this universal adaptability of the religion of Jesus is convincing evidence of its divinity. And thanks to the study of comparative theology, it is becoming more and more recognized as being the only religion which satisfies all the conditions of salvation.

We have not the space, nor is it at all necessary, to enter here into a full comparison of the various religions. Suffice it to say, that the religion of Christ only shows a tendency toward inspiring and fostering, and is of the nature of a missionary spirit, going outside of the country where it prevails, and push-

* Kuenen in "Hibbert Lectures," 1882.

ing its conquests far and near over the entire earth, and that wherever it goes it is beautifully and completely adapted to the wants of man's soul.

You may point to Mohammedanism, and say: "How about this religion?" I answer: "It makes only *subjects* and not *converts*; and, besides, it is made up of a poor mixture of Judaism and Christianity, with considerable smattering of Paganism. And hence, if it does show any missionary spirit, it may very well be accounted for from the fact of its being stolen from our Bible." Look, *e. g.*, at Brahmanism. Its sacred books are said to be certainly more than three thousand years old. It is held by perhaps 150,000,000 of people, a people who have lived in India for over thirty centuries. And yet "it has never attempted to extend itself beyond that particular variety of mankind." It has never, during these three thousand years in which it has been in possession of its sacred books, "communicated itself to any race of men outside of the peninsula of India."

Christianity alone is a world-religion, and satisfies the conditions of salvation. What was the answer Jesus sent to John when he asked Him: "Art Thou he that should come, or look we for another?" Was it not an answer which implied the idea that He was fulfilling all conditions of salvation? Was it not a reference to the fruits He was bearing? His answer was: "Go and show John those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." "By their fruits ye shall know them." 'Tis true, as Dr. Cuyler says: "The best advertisement of a workshop is first-class work." What is the work of Christianity? Is it "first-class"? How does it affect individual characters? Does it not ennoble them? Does it not teach purity, honesty, uprightness of character? Does it not say to the fallen, "Arise, and sin no more"? To the thief, "Steal no more"? And, what is more, with the command, impart inspiration and power to comply with it? Do not point to

the insincere Christian, the hypocrite, the mercenary Christian, and say, "There are specimens." Such are not representatives. They are libels on Christianity. Her true children are children of love, purity, uprightness and honesty. Do not blame and defame and reject the beautiful roses because on the same bush with them happen to grow thorns. Do not call the rose-bush a bramble-bush because on its stems there chance to be thorns, when roses, beautiful and sweetly fragrant, and not thorns, ugly and painful, are its legitimate out-flowering. Nay, notwithstanding the hypocrites, the insincere Christians and the wolves in sheep's clothing that identify themselves with Christianity, it is a fact which cannot be denied that the legitimate tendency, and the all-prevailing purpose, and the all but universal effect of the Christian religion is to make men pure, upright, honest, Christ-like characters. A religion that does this, what is it but *the* religion which man needs? "Do we look for another?"

But not only does it thus affect individual characters, it also affects communities and nations. It is the harbinger of true, lasting and progressive civilization. It has been well said: "As the child's soul grows with his body, so that when he becomes a man, it is a man's soul and not a child's, so the Gospel of Jesus continues the soul of all human culture. Christianity blossoms out into modern science, literature, art,—children who indeed often forget their mother, and are ignorant of their source, but which are still fed from her breasts and partake of her life. Christianity, the spirit of faith, hope and love, is the deep fountain of modern civilization. Its inventions are for the many, not for the few. Its science is not hoarded, but diffused. It elevates the masses, who everywhere else have been trampled down. The friend of the people, it tends to free schools, a free press, a free government, the abolition of slavery, war, vice and the melioration of society."

James Freeman Clarke, in the first volume of his "*Ten Great Religions*," in speaking of the capability of the progressive development of Christianity, remarks that it "alone, of all human religions, seems to possess the power of keeping abreast

with the advancing civilization of the world." He might better have said, and doubtless would have done so were he not a Unitarian, "Christianity alone *among* all human religions,"—for it is not "of" them," "seems to possess the power of *leading in and inspiring* to the advancing civilization of the world." For it not only keeps abreast with it, but it leads in it. And in another place he says (p. 30): "We can say that it only, of all the religions of mankind, has been capable of accompanying man in his progress from evil to good, from good to better." Is it not safe to say, aye, do not the facts demand and challenge us to say, "has *led* man in his progress from evil to good, from good to better," instead of merely "accompanying" him? * For before Christ came, men never made much progress "from good to better."

Be that as it may, Christianity has been and is, wherever it has gone or still goes, a civilizing power such as nothing else has ever been. It is a matter patent to any candid observer, that Christianity, as it is introduced in places and countries where it has never been found, gives a certain and definite trend to what promises to be enduring and high-toned civilization. This being a fact, need the nations look for another Saviour? Need they still look for the rising of the Sun of Righteousness, with healing in His wings? No. There is no other Saviour to be looked for than Jesus Christ and Him crucified, who is preached to the world in all tenderness and love.

That this is true may be learned also from the following considerations:

1. *Christ satisfies the soul that trusts in Him for salvation.*

Why do men look for and are not satisfied until they have found a Saviour at all? Why that longing among the Hebrews for the Saviour? Why all the sacrifices, the prayers, the

* To say, as a writer in the *North American Review* for August, 1885, page 193, does, that the Great Teacher's work "has made no great and deep imprint, in any line of human advance, for good or for ill," is a betrayal either of woful ignorance or shameful misrepresentation, or a despicable lack of charity, or a venomous bias—or all combined.

troubled hearts of the heathen, as they bow before their idols? It is because of a consciousness of the guilt and the power and the love of sin,—a consciousness which must be removed before there can be peace or satisfaction of soul? Does Christ remove this consciousness? He does. And this is His distinctive work in the salvation of the soul. The guilt of sin must first be removed. By which we mean, the just liability to punishment. Christ having, on the cross, removed that liability, the soul that is united to Him, and made one with Him by a living, loving faith, no longer feels the guilt of sin resting heavily upon him, but feels himself forgiven for Jesus' sake; and a sense of this forgiveness gives him peace, satisfies him as nothing else could or would.

But this is not all. The sense of guilt may be removed, and yet the power and love of sin remain in the heart. As long as these remain there cannot be full peace. Does Jesus remove these also? Certainly. A man who loves to sin is no Christian. A Christian is a man who hates sin. This does not mean that a Christian never sins. It means that he does not love sin. That is, grieves as often as he does sin; like Peter, repents and weeps bitterly on account of it. Oh! who can for a single moment look in adoration and love upon the cross of Jesus and not feel ashamed of his sin? Who can place himself, be it only but for a moment, within the magnetic circle of Christ's influence and not feel drawn away from sin, hating it the longer the influence is upon him? I was told of a young man who said to his friend after he had attended Sabbath-school and looked upon the innocent faces of the scholars whilst studying about Christ: "I felt ashamed of myself sitting there. I thought, what a difference between this place and this company and the company I was with last night hanging over the gambling-table!" Just so it is. Christ in the soul, and the soul in Christ, this makes one hate sin. And there is no religion which removes both the guilt and the love of sin except the religion of Jesus. These removed, and what is there to hinder one from

being saved? Expressive, therefore, are the lines of Toplady's hymn:

"Let the water and the blood
From Thy wounded side which flowed,
Be of sin the double cure,
Save from guilt and make me pure."

2. *Christ gives the believer's conscience peace*, because the guilt and love and power of sin have been removed from him. No religion can be said to be a satisfactory religion that does not give the conscience peace. And no conscience can be at peace without the guilt and love and power of sin first being removed. That is why

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain."

Let the poor heathen do what they will, sacrifice what they may, yet they have not peace. A missionary tells of a visit he made to a heathen family where the mother was very sad and dejected and found no peace, although she had just sacrificed her only boy, a child who had been the delight of her heart and the joy of the family. It was the highest sacrifice she could make. She loved her boy more than her own life, and would gladly have died in his stead, but she thought that, in order to ease her conscience, she must sacrifice her dearest object. And yet, oh, how disappointed she was! She needed a higher, holier, richer sacrifice even than her boy to give her conscience peace,—a sacrifice which removed the guilt and power and love of sin. Such a sacrifice was Jesus Christ. And if He was, is He not *the* Saviour of the world?

3. The Christian religion lays heavy stress upon right conduct,—conduct which flows from disinterested motives. It thus inspires to noble deeds, not for the good which may come from them to the person who performs them, but because of the good in them, whether reflex or directly and only to others. This, to a great extent, is peculiar to Christianity. And because of this

we find it such a blessing to the world,—a blessing greater than any other religion known.

This peculiarity, too, argues strongly in favor of its being *the* religion for mankind. Oh, the disinterested, unselfish, noble deeds done in the name of Jesus Christ of Nazareth and inspired by Him! How many sick ones have been visited for Christ's sake! How many dying pillows have been smoothed in the name of Jesus! How many heavy hearts have been lightened because Christ came to earth! How many souls have been saved through the untiring efforts and the unselfish devotion of Christ's followers! And if His disciples were only truer to Him more devoted, more in earnest, more like Him, oh, what more could even the most exacting wish for the elevation of the world, for the panacea of the ills of humanity? No, no. We look for no other. Jesus, Thou art "all in all." All sufficiency, all salvation, all peace, all joy, all love,—everything is in Thee!

4. Because faith in Jesus sustains one in death as well as in life. He is all the world needs and can possibly hope to have for salvation.

Oh, how Jesus has sustained thousands upon their dying beds! Faith in anything, even though it be a delusion, may be maintained during one's life, but, generally speaking, when the soul enters into the dark valley of the shadow of death, a delusion no longer sustains. A person may wear a mask all his lifetime, but at death he stands unmasked before God, and hence it is that there are such varied death-bed experiences. But a true child of God, dying in the full faith of the Lord Jesus Christ, has but one common experience, and that is, God's rod and staff comfort him. Show me a religion, if you can, in which as fully and generally as in the religion of Jesus enlightened, educated, great men, as well as ignorant, uneducated, ordinary persons, not only live nobly by its inspiration, but also die grandly, heroically by it. Is He who can ease the dying pillow of all men not *the* Saviour? "Do we look for another?" Need we? Oh, Scepticism, oh, Infidelity; what do ye offer the soul when on the verge of eternity? Listen to Heinrich Heine, a

sceptic, but a man of great ability and dying in the fullness of earthly fortune. He wrote shortly before his death: "I am very wretched; I am almost mad with vexation, sorrow and impatience." His last letter contained these significant words: "My brain is full of madness and my heart of sorrow; never was poet so unhappy in the fullness of fortune, *which seems to make a mock of him.*" Listen now to the dying words of a believer. John McLeod Campbell died about the same time, saying: "What a rest to know that I am in my Father's hands!" Oh! yes, Jesus is *the* Saviour in life and in death, who says to all: "Come unto me all ye that labor and are heavy-laden, and I will give rest." Rest, rest—eternal rest in God!

TROY, MO.

VIII.

NOTICES OF NEW BOOKS.

HISTORIC MANUAL OF THE REFORMED CHURCH IN THE UNITED STATES. By Joseph Henry Dubbs, D.D., Lancaster, Pa. 1885.

This is, in every respect, an admirable manual. Both as regards its contents and its outward form it deserves high commendation. In its pages a large amount of truly valuable and interesting information relating to the history of the Reformed Church is presented in an unusually clear and attractive style, while its paper, printing and binding are all that could reasonably be desired. The volume consists of two parts, or books, and an appendix. Book I. gives a condensed general history of the Reformed Church in Europe, from its origin in the Sixteenth Century down to the present time. Book II. treats of the Reformed Church in the United States. In this part many interesting facts connected with the early history of the Reformed Church in this country are presented. In the Appendix there is given a Necrology, or alphabetical list of all the ministers of the Reformed Church in the United States who have died from 1709 to 1885, with the date of their birth and death, the time and place of their ordination, and the charges they served; a table of the Meetings of Synod, giving the time and place of meeting and the name of the presiding officer; and a table of Comparative Statistics of the Reformed Churches holding the Presbyterian System. The work throughout is deserving of high praise on account of its accuracy and the judicious manner in which the facts of history are presented. It is especially suited to supply a long-felt want in the Reformed Church, and a copy of it should find a place in every Reformed family in our country. Members of other churches who desire to acquaint themselves with the history and genius of the Reformed Church in the United States, and students of history generally, will also find it of special service to them.

THE WOMEN OF THE REFORMATION. By Mrs. Annie Wittenmyer, author of "Women's Work for Jesus," "A Jewelled Ministry," "History of the Woman's Temperance Crusade," etc. With an introduction by Mrs. Kate Brownlee Sherwood. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1885.

This volume contains sketches of the lives of twenty-four noted women, directly or indirectly connected with the Reformation of the Sixteenth Century. These sketches will all be found interesting and entertaining reading, but they are too indiscriminate in their praise and blame and too partisan in their character throughout to be of any special historical value. The author of them seems, in their preparation, to have been incapable of seeing anything but what was good in her heroines and nothing but what was bad in their enemies. But for this the work would be an admirable one for the family or Sunday-school library. As it is, it is superior to much of the current Sunday-school literature.

COLLEGE LATIN COURSE IN ENGLISH. By William Cleaver Wilkinson. New York: Chautauqua Press, C. L. S. C. Department. 1885.

This volume completes a series of four books projected, the author informs us in his preface, "for the purpose of making accessible to English readers, in their own tongue, the treasures of Greek and Latin letters, as these treasures are disclosed to the average American student in the ordinary course of school and college education." The titles of the earlier volumes are: "Preparatory Greek Course in English;" "Preparatory Latin Course in English;" and "College Greek Course in English." The volume before us, as indicated by its title, treats of the Latin authors usually studied in a college course. Accordingly, we have in it accounts of the life and writings of Livy, Tacitus, Plautus and Terence, Lucretius, Horace, Juvenal, Cicero (as a man of letters), Pliny and Quintilian. These accounts of the great writers named are all remarkable for their excellency, and are, without exception, exceedingly readable and instructive. The work in every respect is indeed a most admirable one, and throughout bears abundant evidence to the scholarship and literary ability of its author. Those who are unacquainted with the Latin language, and who yet desire to acquire some accurate knowledge of the great Latin poets and prose-writers, will find this book especially suited to their wants. To those just about entering college, or who

have just begun their college course, it will also prove of especial service, as the careful reading of it can scarcely fail to be of great advantage to them as a preparation for the study in the original of the authors of whom it treats. But its usefulness is by no means confined to the two classes of persons just named. On the contrary, all classes of readers may find in its pages something to interest and instruct them.

OUTLINE STUDY OF POLITICAL ECONOMY. By George M. Steele, LL.D., Principal of the Wesleyan Academy, Wilbraham, Mass. New York: Chautauqua Press, C. L. S. C. Department. 1885.

This volume is designed especially to meet the wants of younger students and of the general reader. The aim of the author in its preparation has been to present briefly the principles of Political Economy and at the same time to exhibit clearly their practical application, and to do all this in such a way as to preserve the scientific form. On the numerous controverted points he has endeavored to set forth clearly both sides of the subject, but he makes no attempt to conceal his own convictions. The treatise is divided into four books, which treat, respectively, of Production, or the creation of wealth; of Consumption, or the destruction of wealth and the laws which govern it; of Exchange, which comprises the forms of commerce, or the transfer of commodities between different parties; and of Distribution, which has reference to the apportionment of wealth among the parties who produce it. The work throughout gives evidence that it has been prepared with care. The treatment of the various subjects which come up for consideration is remarkably judicious. In our opinion, accordingly, it is admirably adapted to meet the wants of those for whom it is more especially designed. The author states in his preface that in the preparation of it he has drawn largely upon the works of Henry C. Carey. He also acknowledges his indebtedness to Professor Francis A. Walker, and to the late Professor Jevons.

POMEGRANATES FROM AN ENGLISH GARDEN: A Selection from the Poems of Robert Browning. With Introduction and Notes by John Munro Gibson. New York: Chautauqua Press, C. L. S. C. Department. 1885.

This dainty little volume is made up of a number of the shorter poems of Robert Browning, to which explanatory notes have been appended by the editor of the selection. The immediate object of

its publication is to supply an introduction to the study of Browning for the benefit of the readers of the Chautauqua Literary and Scientific Circle, but it is exceedingly well designed to answer the same purpose for readers generally. The poems contained in the volume are among the finest Browning has written, and the notes are admirably prepared to make the full beauty of the poems apparent to the uninitiated reader. To all who are unacquainted with the poetical works of Browning, and who have a desire to obtain some knowledge of their character, we would heartily commend this selection. It is made up of pure gems, whose sparkle will scarcely fail to attract those who behold it, and induce them to seek further acquaintance with the poetical creations of "the poet's poet."

OUTLINES OF THE PHILOSOPHY OF RELIGION. Dictated Portions of the Lectures of Hermann Lotze. Translation edited by George T. Ladd, Professor of Philosophy in Yale College. Boston: Ginn, Heath & Co. 1885.

Among the leaders in the battle against modern materialism a prominent place must be assigned to Lotze, and Professor Ladd deserves sincere thanks for what he has done in the way of making the works of this distinguished German author accessible in the English language. The small volume before us is a translation from the German of the second edition, and is composed of the dictated portion of the lectures given in the Summer Semester of 1875 and the Winter Semester of 1878-79. The object of the treatise is "to ascertain how much of the content of religion may be discovered, proved, or at least confirmed, agreeably to reason." It is necessary to keep this in mind in reading the work in order that the author may not be misunderstood. Besides a brief introduction, the volume contains ten chapters, which treat, in order, the following subjects: The Proofs of the Existence of God; More precise Determinations of the Absolute; The Metaphysical Attributes of God; Of the Personality of the Absolute; Of the Conception of Creation; Of Preservation; Of Government; Of the Conception of the World-Aim; Religion and Morality; and Dogmas and Confessions. The work is replete with profound thought and will amply repay careful study.

OUTLINES OF PRACTICAL PHILOSOPHY. Dictated Portions of the Lectures of Hermann Lotze. Translated and Edited by George T. Ladd, Professor of Philosophy in Yale College. Boston: Ginn & Co. 1885.

This volume is a translation of the second German edition of the

"Outlines of Practical Philosophy" based upon the *Dictate* of Lotze's lectures as delivered in the Summer Semester of 1878. Under Practical Philosophy, Lotze includes not merely "those general propositions according to which the praiseworthiness or blameworthiness of the disposition is estimated," but besides these, "the rules of that prudence of life which secures the acquisition of different forms of outward good." His treatise consequently consists of two principal divisions. The first of these is devoted to the investigation of ethical principles, the simple moral ideals, and the freedom of the will; while the second treats of the individual person, of marriage and the family, of the intercourse of men, of society and of the state. The treatment of all these various topics is profound, but scarcely extended and definite enough in some cases to be altogether satisfactory. Nevertheless, the careful study of the book cannot fail to prove mentally stimulating and invigorating. The chapters on the Freedom of the Will, and on Marriage and the Family, will be found especially suggestive.

THE MESSAGES OF THE BOOKS. Being Discourses and Notes on the Books of the Old Testament. By F. W. Farrar, D.D., F.R.S., Late Fellow of Trinity College, Cambridge; Archdeacon and Canon of Westminster; and Chaplain in Ordinary to the Queen. New York: E. P. Dutton & Co., 31 West Twenty-third Street. 1885.

The character of this work is well set forth in the title-page. It consists of thirty discourses relating to the several books of the New Testament, with supplemental notes appended to each discourse, giving additional matter too technical to be embodied in a popular address or sermon. The author's object in the preparation of these discourses was to "point out the general form, the peculiar characteristics, the special message of the Sacred Books one by one." Such knowledge as they present, he rightly believes, Christians generally are deficient in, and yet should possess in order to have a proper understanding of the contents of Scripture. "The true meaning of a text," he correctly maintains, "is often incomprehensible unless it be considered historically, and unless its original sense be thus disentangled from the misinterpretations to which almost every memorable sentence of the Bible has at some time or other been exposed." For the purpose intended the book is an admirable one. It conveys not only a large amount of valuable information, but possesses all the attractive features for which

Canon Farrar's writings are noted. As a popular introduction to the study of the New Testament Scriptures it will be found most serviceable. The information it gives is just such as most Bible readers need.

DANIEL THE PROPHET. Nine Lectures Delivered in the Divinity School of the University of Oxford, with Copious Notes. By the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, and Canon of Christ Church. New York: Funk & Wagnalls, publishers, 10 and 12 Dey street. 1885.

This work was planned by Dr. Pusey as his "contribution against that tide of scepticism which the publication of the 'Essays and Reviews' let loose upon the young and uninstructed." The first edition was published in 1864. A second edition was issued in 1867, in the preface to which the author replies at some length to the more prominent of his critics. Up to the present, we believe, seven editions of the work have appeared in England. It is now given to the American public by Messrs. Funk & Wagnalls in the same cheap, compact and admirable form in which they are publishing the commentaries of Meyer and Godet. The work itself, it is scarcely necessary to say, is among the very best on the subject of which it treats. It is thoroughly orthodox, very conservative, and replete with learning. Ministers generally will find it a very useful and valuable book to have in their library.

THE PROPHECIES OF ISAIAH. A new Translation, with Commentary and Appendices. By the Rev. T. K. Cheyne, M.A., Honorary D.D., Edinburg; Rector of Tendring, Essex; and late Fellow and Lecturer of Balliol College, Oxford. In two volumes. Third edition, revised. New York: Thomas Whittaker, 2 and 3 Bible House. 1884.

The first edition of this commentary was published in 1880, a second edition was issued in 1882, and now we have already the third edition. No two of these editions are the same, but the later is in each case an improvement on its predecessor, so that those who have the first edition will find it worth their while to procure the third also. The body of the work is made up of the translation and the notes introductory to and explanatory of the several prophecies. Both are very fine. The notes especially will be found very satisfactory and instructive. To the body of the work are appended forty pages of critical and philological notes, and essays illustrative of the commentary on the following subjects: I. "The Occasional Prophecies of Isaiah in the Light of History;"

II. "The Arrangement of the Prophecies;" III. "The Christian Element in the Book of Isaiah;" IV. "The Servant of Jehovah;" V. "The Suffering Messiah;" VI. The Present State of the Critical Controversy;" VII. "Corrections of the Hebrew Text;" VIII. "The Critical study of Parallel Passages;" IX. "Job and the Second Part of Isaiah, a Parallel;" X. "Isaiah and His Commentators," and XI. "II. Isaiah and the Inscriptions." There is also a brief supplement entitled, "Last Words on Isaiah" which, with the indexes, closes the second volume. These additions to the body of the work abound in important matter and add greatly to its value. As a whole, this is undoubtedly the best critical commentary on the prophecies of Isaiah in the English language.

INSPIRATION. A Clerical Symposium on "In what Sense, and within what Limits is the Bible the Word of God?" By the Ven. Archdeacon Farrar, Principal Cairns, Prebendary Stanley Lathes, Rev. Edward White and others. New York: Thomas Whitaker, 2 and 3 Bible House. 1885.

This is an interesting volume which will repay careful study. It is made up of eleven articles on the question, "In what sense and within what limits, is the Bible the word of God?" These articles originally appeared in the *Homiletic Magazine*, and are by prominent writers representing various sections of the church. In reading them one cannot fail to be convinced that there is at present considerable diversity of opinion on the important subject of which they treat. While some of the writers are extremely conservative and hold high views, others are disposed to be radical and to hold very low views as regards the authority of the Scriptures. No two are perfectly agreed on all points relating to the question under consideration. The book, however, is valuable as showing what are some of the current opinions entertained by representative men with respect to the inspiration of the Scriptures, and in thus helping the reader to consider the subject from different points of view and consequently to understand it more fully.

APOSTOLIC LIFE, As Revealed in the Acts of the Apostles. Vol. III. New York: Funk & Wagnalls, 10 and 12 Dey Street. 1885.

The reputation of Dr. Parker is too well established, both as a pulpit orator and a writer on Biblical themes, to question his ability and power. We heard him preach in London in his church,

the City Temple, Holborn Viaduct. His church is filled with attentive hearers who hang upon his words. We preferred Spurgeon, though Parker is evidently the more finished scholar and speaker. His "Ecce Deus," and "The Paraclete," are certainly able productions. His volumes on "Apostolic Life" are a report of his lectures on the subject, and they, no doubt, had more power as spoken than as written. In reading them one is impressed with the feeling that they were prepared with reference to the art of oratory rather than calm, quiet, reading and study.

We became a little prejudiced against his sound judgment and scholarship to find him, in the 1st vol., repudiating the election of Matthias to the Apostleship in the place of Judas. There is, to say the least, a question on this subject. We are convinced that that election was valid.

We cannot say much in commendation of the prayers with which the lectures are introduced. They are rather tedious reading. No doubt as uttered they seemed appropriate, but to us they read more like pious meditations, *pia desideria*, than prayers. The lectures themselves are instructive. Of course they do not pretend to give a careful exegesis of the chapter lectured upon, but they are full of practical suggestions, and profitable reading for all, especially for pastors who might wish to lecture on the Acts of the Apostles in course. They are more inspiring than instructive, and yet they contain many valuable hints for ministers. They serve to show how such a book as the Acts of the Apostles, or an Epistle, may be used as the basis for a continuous course of lectures. We have no hesitation, therefore, in commending these volumes on the Apostolic Life. The Apostolic Church is a rich field for the Christian minister and student, and it is perhaps not utilized for the purposes of instruction as much as it should be.

THE CONTINUITY OF CHRISTIAN THOUGHT: A Study of Modern Theology in the Light of Its History. By Alexander V. G. Allen, Professor in the Episcopal Theological School in Cambridge. Boston: Houghton, Mifflin and Company. New York: 11 East Seventeenth Street. The Riverside Press, Cambridge. 1884.

This book is made up of six lectures delivered two years ago in Philadelphia, on the foundation of the late John Bohlen. The subjects of the several lectures are "The Greek Theology," "The

Latin Theology," "Theology in the Middle Ages," "Theology in the Age of the Reformation," "Conflict of the Traditional Theology with Rationalism," and "Renaissance of Theology in the Nineteenth Century." The work accordingly presents a survey of the religious thought of the Christian Church from its beginning down to our own time. Though we are inclined to think that the author, perhaps, makes too much of the Greek theology, and scarcely enough of the Latin, and that his views on some points are rather vague and unsatisfactory, yet we can, nevertheless, heartily recommend his work as highly interesting and well worth careful study. No one, we feel assured, can read it without finding himself benefited and disposed to take broader and deeper views of Christian truth.

VOL. VII.

NEW SERIES.

No. 1.

THE
REFORMED
Quarterly Review.

EDITORS:

THOMAS G. APPLE, D. D.,
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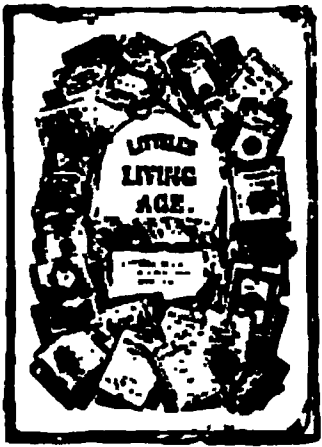
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CONTENTS OF JANUARY NUMBER, 1885.

ARTICLE	I.—Socrates a Prophecy of the Christ.	5
	By PROF. E. V. GERHART, D. D.	
"	II.—The Pre-Semitic Babylonians.	22
	By PROF. F. A. GAST, D. D.	
"	III.—Melchizedek and his Significance in the History of Redemption.	47
	By PROF. T. ROMEYN BECK, D. D.	
"	IV.—The Christian Ministry.	56
	By REV. A. A. PFANSTIEHL.	
"	V. History of the Publication Efforts of the German Reformed Church.	67
	By REV. S. R. FISHER, D. D.	
"	VI.—Death and the Resurrection, in the Light of the Gospel.	94
	By REV. C. Z. WEISER, D. D.	
"	VII. Christmas Season.	112
	By REV. MOSES KIEFFER, D. D.	
"	VIII. Redemption in Christ Universal.	124
	By REV. SAMUEL Z. BEAM.	
"	IX.—Notices of New Books.	138

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Professor in the Faculty of Seminary, Union Theological Sem.

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Associate Editor.

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CONTENTS OF APRIL NUMBER, 1885.

ARTICLE	I.—Mr. Gladstone.	147
	By PROF. J. B. KIEFFER, Ph. D.	
"	II.—What is Original Sin?	173
	By REV. W. RUPP.	
"	III.—The Quaternitarian Controversies.	205
	By REV. MAURICE G. HANSEN, A.M.	
"	IV.—The General Judgment.	225
	By REV. C. Z. WEISER, D. D.	
"	V.—The Obligation to Make Disciples of all the Nations.	244
	By PROF. E. V. GERHART, D. D.	
"	VI.—Reformed Self-Consciousness.	264
	By REV. FRANKLIN K. LEVAN, A. M.	
"	VII.—Notices of New Books.	280

VOL. VII.

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CONTENTS OF JULY NUMBER, 1885.

	PAGE
ARTICLE I.—The American Congress of Churches.	291
By PROF. THOS. G. APPLE, D. D.	
“ II.—The Poem of the Fall of Man.	311
By PROF. CHAS. A. BRIGGS, D. D.	
“ III.—The Vocation of the Christian Ministry.	334
By PROF. E. V. GERHART, D. D.	
“ IV.—The Will.	349
By REV. C. R. LANE, PH. D.	
“ V.—Christ the Truth.	376
By REV. D. B. LADY.	
“ VI.—The Credibility of the Gospel founded on “The Testimony of Jesus.”	389
By REV. S. Z. BEAM.	
“ VII.—Notices of New Books.	414

VOL. VII.

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CONTENTS OF OCTOBER NUMBER, 1885.

	PAGE
ARTICLE I. —Some Reflections on Kant's System of Ethics.	423
By PROF. THOS G. APPLE, D. D.	
" II.---The Divine Existence.	440
By REV. C. R. LANE, PH. D	
" III —The Future University.	457
By A S. GERHARD, A.M., M. D.	
" IV --The Progress of Modern Unbelief.	472
By REV. C. Z. WEISER, D. D.	
" V. What of the Future?	492
By REV I E GRAEFF.	
" VI. —Non Political Prohibition.	507
By REV HIRAM KING.	
" VII. —Is Jesus Christ the Saviour?	525
By REV A A PFANSTIEHL.	
" VIII. —Notices of New Books.	536

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